

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Home News.—Following the Italian debt settlement, the Senate took up the debt of some of the smaller countries, and quickly agreed to the terms as already tentatively reached by the American War Debts Debt Commission. On April 27, the debt settlements with Latvia, Estonia and Rumania were all ratified. These cover a total of \$64,000,000. The next day the agreement to fund Czechoslovakia's debt of \$115,000,000 was passed. Thus debt agreements have been made with Belgium, Great Britain, Hungary, Finland, Italy, Lithuania, Poland and Czechoslovakia. This leaves the following still to be adjusted: France, with \$4,377,000,000; Russia, with \$225,200,000; Jugoslavia, with \$65,000,000; Armenia, with \$14,960,000; and Greece, with \$17,600,000. The first of these to be taken up is that of France. Negotiations had been carried on for some time between the Debt Commission and Ambassador Berenger. The Ambassador began by submitting a proposal outlining the annuities which France believes to be within its capacity to pay. It was understood that this offer was presented as a basis for trading. Within a day, it was rejected by the Commission as too low, though it is said to represent an increase over the offer of M. Caillaux. The Commission, however, announced that negotiations were taking their

"normal course." France was offering \$25,000,000 annuities for five years; the United States was demanding \$35,000,000 a year. The so-called "safeguard clause," by which France would be released from payment if German payments cease, had apparently not been yet reached. On April 29 the Commission accepted a figure of \$30,000,000 initial payments, and a total of \$6,847,674,104.

It was generally agreed that the result of the prohibition hearings would not be any legislation modifying the present laws. Apparently, the anti-prohibitionists were satisfied with having brought their case before the public in a sensational way.

Prohibition Legislation The prohibitionists, however, are not yet satisfied. Five new dry bills were offered by Senator Cummins, Chairman of the Senate Judiciary Committee. These bills all called for extension of authority, reorganization of enforcing agencies under a single head, and increase of power of agents to obtain warrants to search houses. One of these bills gives the Commissioner power to "issue such regulations as may be necessary to carry out the provisions of the national Prohibition Act." This extension of regulatory power is denounced as another example of the increasing usurpation by the executive of the legislative power of Congress.

On April 26, it was announced that the International Mercantile Marine Co. has made a provisional agreement with a British syndicate for the sale of the White Star Line. It is understood that the consideration is to be \$36,460,000. The sale affects thirty-three ocean liners flying the British flag. American interest in the sale centered around expectations of the disposition to be made of the proceeds from the sale. It was rumored that the International Mercantile Marine Co. planned to buy the fleet of the United States lines as the basis for an American merchant marine for American commerce. The danger of these ships later being sold to foreigners is said to be only partly obviated by the fact that, according to law, they must always fly the American flag.

Austria.—Some signs of economic improvement are visible in the lowered rate of interest, which has fallen to seven and a half per cent. Unemployment has also been somewhat lessened, but the trammels upon industry have not yet been removed and capital is very scarce. Nevertheless import and export statistics indicate a far healthier condition than existed last year at this date. Particularly not-

The Dawn
of New
Hope

able have been the advances made by Austria to the neighboring nations. The visits of the Austrian Chancellor to Berlin and then to Prague, a short time ago, have given rise to new hopes. The objective of both visits was the solution of critical economic problems, since Germany and Czechoslovakia are the two States with which Austria stands in closest commercial relation. In a word, although comparatively little progress may as yet be discernible, Austria is devoting her best efforts to economic organization. Dr. Seipel's recent trips to Leipzig and later to Stockholm were doubtless helpful in the same manner. In the latter instance he attended the inauguration of a Swedish-Austrian Association and lectured on "The New Austria." His thanks to Sweden for the hospitality the country had shown to Austria's starving children were broadcast over the entire land.

Bolivia.—In the letter addressed by the Bolivian Government to President Coolidge asking for a representation in the Tacna-Arica conferences, President Siles ex-

pected to obtain, through the United States' intervention, an outlet to the sea. Mr. Coolidge replied to

President Siles saying that in his capacity as arbitrator his duties obliged him to be concerned solely with the Governments of Chile and Peru in their dispute about the two provinces, for "owing to the lack of consent of Chile and Peru he considers he cannot invite another Government to take part in the negotiations."

Chile.—A recent report disclosed that the Communist Parties of Chile and Peru are seeking to provoke a rupture between the two countries in order to seize the reins

Tacna-Arica Dispute of Government themselves and establish a Soviet regime. To achieve the end in

view the Communists consider that the first step must be a severance of diplomatic relations between Peru and the United States, a pretext for which could be easily found in the presence of an American arbitrator in Peru. The report went on to say that they planned to organize an attempt against the life of the arbitrator for which action Peru would be held responsible.

—Much interest was aroused over the fact that the President of Peru has announced his intention of bringing the Tacna-Arica dispute before the League of Nations.

Czechoslovakia.—The country's main difficulties in recent months have been due to the Socialists, who are constantly growing more unpopular. This is spurring them

Continued Socialist Losses to action, that they may retrieve their many losses. At the first parliamentary

elections the Social Democrats obtained 74 seats in the Lower House. After the secession of the Communists from their ranks they still maintained 52 seats and were the strongest party. But the elections last November returned them with only 29 seats. Hence the other Coalition parties were no longer willing to bow to their dictation. In their resentment the Socialists blocked the most necessary politic measures, such as the import grain

customs bill, the shortening of military service and the adjustment of salaries for State employees and the parish clergy. On the other hand the promised paradise had been very far from realized during their own regime, although they had had every opportunity to make good their promises. The Communist are exploiting this latter fact against them. As a consequence of these conditions the Socialists, to free themselves from all restraints, broke loose from the Coalition. This brought about the present non-parliamentary Government under Cerny, who had previously acted successfully as Premier in a similar situation in which the Socialists had been involved. There is good hope that if Cerny can continue in power until July the Government will avoid anything offensive to Catholics during the high-tide of the anti-Catholic Hus commemorations, which are then to be combined with the national congress of the *Sokoli*, the rationalistic and intolerant Czech gymnasts. Every attempt is being made by the virulently anti-Catholic Socialist press to insist that the Government must officially be represented at these exhibitions of bigotry. That would of course mean a total rupture of diplomatic relations with the Vatican.

France.—The Government's scheme for reorganizing the army was outlined by Minister of War Painlevé, who explained that while reduction of the term of military ser-

Plans for the Army vice from eighteen months to one year will considerably reduce the war budget, the recruitment of 15,000 "military agents" and 14,000 additional members of the civil personnel will demand an outlay likely to offset most of the saving thus effected. A mobile army capable of being dispatched to any part of France or of her colonies, pointed out M. Painlevé, was a recognized need.

Their inability to come to any understanding in the negotiations between France and Russia for payment of the Czarist debt moved the delegates of the two countries

France and the Soviets to suspend their conferences. M. Rakovsky, the Soviet Ambassador to Paris, suc-

sceeded in arranging an indefinite delay during which the matter will be held in abeyance. Meanwhile the prospective deal in oil concessions reported some weeks ago, will be automatically suspended.—Recently the *Matin* charged that efforts were being made in Russia to foment civil war in France. M. Zinovieff was quoted as having informed a gathering in Moscow that there were 2,000,000 foreigners in France, capable of being easily turned into agitators, and that the acute situation in the country afforded inviting promise of a revolution. The *Matin* demanded that the Soviet Ambassador be called on to make official disavowal of the reported attitude.

The preliminary sessions of the French-Spanish-Riff peace conferences at Taouirt gave way, April 27, to a formal meeting at Oudja. May 1 was the final date set,

With the Riffians it was unofficially reported, for the Riffian delegates to accept or reject the conditions

on which peace was to be founded. It was intimated that a sharp decisive offensive would be forthwith launched against the tribesmen unless their

spokesmen came to terms by that time. Some have interpreted the successive delays caused by Abd-el-Krim's delegates as an effort on their part to mark time until the ripening crops would provide for Riffian sustenance, and render their position more formidable.

Germany.—The Russo-German treaty was signed April 24, in the German Foreign Office, by the German Foreign Minister Stresemann and the Russian Ambassador Krestinsky. It is intended to be a compact of unlimited friendly consultation between the two nations, with no military elements. Article I provides that the Treaty of Rapallo remain the basis of relations between the two countries. Friendly contact is to assure mutual understanding of all political and economic questions affecting Germany and the Soviet Union. Article II provides that should either of these two countries, despite its peaceful demeanor, be attacked by any nation or coalition of nations the other will not participate in such attacks. Article III prevents either of these countries joining any economic boycott organized against the other in an aggressive war against it. Article IV makes the new treaty valid for the next five years, within which period the contracting parties will reach an understanding over the further status of their political relations. In fine, Germany, in a separate statement issued by Stresemann, makes plain that she herself will be the judge in case the Soviet Union is accused of waging an aggressive war, and that she will not allow outside nations to define this matter for her.

Great Britain.—Mr. Churchill's long awaited budget speech contained none of the surprises that had been foreshadowed. Instead of announcing remission of any exist-

The New Budget ing taxation it called for the imposition of new taxes and even hinted at the possibility of supplementary taxes to meet the coal crisis. The call for a five per cent tax not only on credit betting but on other legal forms of betting brought nationwide comment, churches, bookmen and politicians alike condemning the measure, though for different motives. One of the most interesting features of Mr. Churchill's speech concerned the British debt. He stated that the total floating debt figure on March 31 was £704,250,000 as against £1,412,000,000 on the same date in 1919, which represented a reduction in seven years of more than half the original total. Prominent among the budget critics were Mr. Lloyd George and Mr. Philip Snowden, ex-Chancellor of the Exchequer, who inaugurated formal opposition to it in the House of Commons.

After a series of separate meetings with representatives of the two interests directly concerned in the coal mining dispute Prime Minister Baldwin was able just a few days before the date set for the expiration of the Government's subsidy to the mine operators to bring the negotiations committees of the colliery owners and miners into a joint conference. Though it was impossible at the inception of the conference to foresee its outcome it was generally conceded

that the conflicting interests would not have responded to the Prime Minister's efforts unless there were substantial hopes of a favorable issue. Meanwhile both sides prepared for the worst though there were intimations in Government circles that rather than allow a lock-out to materialize, Mr. Baldwin would be ready to extend the subsidy, though it might assume a more euphemistic name. The nation was more averse to a general strike because in April for the first time since December, 1920, the employment figures had fallen below a million. As this Review goes to press the Prime Minister's parley with the owners and employes is still on.

Ireland.—During the last days of April, the first complete census taken in Ireland since 1911 was carried through. The results of the census will not be ready for publication for several months. The census forms are large documents printed in Irish and English; these were distributed

The New Census and collected by the Civic Guard but were filled in by the householders. The census, it should be noted, has no political significance, and the information given is to be used only for statistical purposes. Severe penalties are prescribed against anyone connected with the census-taking who reveals to outsiders any information about the answers given to the various questions. The inquiries are designed to supply statistical data not only in regard to the numbers of population but also in regard to minute details. Thus, definite information will be available as to the housing conditions, the number of families in each house, the number of rooms occupied by each family, the number of persons in each family and the like. Again, in the matter of language, statistics will be furnished as to the number of native Irish speakers and of those who have acquired Irish. Questions are put to determine the number of employers, employed, and of those working on their own account. In regard to religion a request is made for specific information as to membership in particular denominations.—The first census taken in Ireland, according to Sir William Thompson, Registrar-General, was in 1674. At that time the population was estimated at 1,100,000. Several attempts were made to determine the numbers of population between that date and 1821, when the first regular census was taken. In that year, the population was given as over 6,000,000. In 1831, it had reached 7,000,000, and in 1841 had increased to 8,196,597, the largest population ever recorded in Ireland. In 1851, it had dropped to 6,574,378, and each decennial census since then had shown a decrease until, in 1911, the population had diminished to 4,390,000.

Of interest to those who subscribed to the Irish Republican bonds issued in the United States prior to 1921, is the announcement by the United Press that the Irish

Republican Bonds Free State, according to a statement of a high official, was prepared to begin redeeming these bonds on April 1, 1927.

These bonds, in the words of the correspondent, were issued by the Irish Republican Government on the express understanding that they would be honored only when Ire-

land became a republic. Though this condition has not been fulfilled, the Free State, apparently, is ready to honor the obligation. About \$6,000,000 were subscribed for in the United States, the total number of subscribers being about 500,000.

Italy.—Birth-control propaganda in Italy has found a foe in the Fascist Government. To a special committee, inducted by the Minister of the Interior, is to be entrusted the task of formulating "social and police administration means for protecting the family against insidious, practical pseudo-scientific neo-malthusian propaganda." The Minister quotes the Government as believing that in the multiplication of children lies the nation's greatest riches as well as the strongest investment for invincible world-expansion.

Associated Press reports chronicled a series of clashes in the eastern provinces of Italy between Fascist adherents and followers of Farinacci, erstwhile Secretary-General of the Fascist party. Venice, Udine and Trieste were said to furnish a sizeable element of opponents to the present Government's rule. From the same source came the report of grievances of Germans residing in the Italian Tyrol, who resented the language and other restrictions imposed on them by Italian officials. Their one ambition it appeared was to seek redress by placing the issue before the League of Nations.

Jugoslavia.—Liuba Jovanovitch, the most prominent leader of the younger element in the Radical party, who had led the campaign for the overthrow of Pashitch, has been ejected from his party. The event however has split the party itself. Jovanovitch is accused of favoring the Croat demand for federalism instead of the Serbian policy of centralization under the Serbian rule. Pashitch himself has thrown aside his conciliatory policy and has made a pronouncement in which he says that "the Croats, formerly a nation of slaves, will become masters of the country." His plain contention is that the Croats are inexperienced in government and hence the Serbs must rule and safeguard the country, which is threatened by many enemies. Naturally the Croats will decline to accept such a subordinate position in the union of Serbs, Croats and Slovenes.

Mexico.—One of the new rules which the Minister of Education has issued for the regulation of private schools, not only forbids Catholics to teach in them but also prohibits the schools being in communication with any building used for religious purposes, and any indirect mention of religion in the classroom. Secretary Puig goes on to say that in the third paragraph of the Constitutional text it is definitely ruled that all private schools may only function under government supervision. The contention that education is a right of the parents, he argues, does not conflict with the law because primary schools only

claim a few hours of the child's day and the lack of religious instruction in these hours "is of little significance." Directors of Catholic schools will hold a meeting to decide whether to accept the new regulations or close their schools.—Bishop Torres of Tacambaro in the State of Michoacan, recently declared in a pastoral letter that, under the present laws his clergy are unable to officiate publicly in church and are obliged to hold services in private homes, until the present religious differences are settled.—Dispatches from Zitacuaro say that Captain Benjamin Ruiz, of the Mexican army, and one civilian were killed, and several civilians wounded in a clash between the townspeople and the military over the religious situation. Large crowds had gathered in the municipal building, where the authorities were considering a petition of the Catholic Young Men's Association requesting an annulment of the law limiting religious freedom. Captain Ruiz ordered the crowd to disperse, whereupon he was attacked.

The Brazilian judge, Rodrigo Octavio, and the Mexican member of the Santa Ysabel Special Claims Committee have decided in favor of Mexico and against the United States. Washington had claimed an indemnification of \$1,225,000 for the killing of sixteen American engineers by Mexicans near Santa Ysabel in 1916. Judge Perry, the American Commissioner, disputing the legality of the decision, declared that never had there been any conference at which the United States Commissioner was present. Accordingly he formally requested a new hearing. His motion was accepted by Judge Octavio who designated the next meeting for September 2, to be held at Tampico. Thus the Commission has for the second time adjourned without the Santa Ysabel case having been settled.—A dispatch from Mexico City reports that Washington is preparing to send another note of protest against the oil and land laws, in which it will insist that Mexico reconsider the regulations.

Rome.—Official announcement was made of the appointment of Cardinal Bonzano, former Apostolic Delegate to the United States, as Papal Legate to the coming Eucharistic Congress in Chicago. The representative of the Holy Father has emphasized the pleasure with which he anticipates his visit to this country, where he resided for over ten years and with which he feels even better acquainted than with his native Italy.

To Return As Papal Legate

Dr. Muttkowski's article, "At the Foot of the Ladder," and Sister Eleanore's, "A Plea for Salutary Sentimentalism," unavoidably held over from this issue, will appear next week. Other features will be "The True Book of Adventure," by Edith O'Shaughnessy; "A New England Countryside," by Caroline E. MacGill, and "The Promise of the Eucharist," by Joseph Husslein.

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NOTICE.—Correspondents and subscribers will please note that Campion House, the residence of the Editors of AMERICA, has been removed from 39 West Eighty-sixth Street to 329 West 108th Street.

Dogberry in Mexico

THE President of Mexico, if faith be placed in his published utterances, is closely akin to Dogberry in his use of words. Thrice at least within the last ten days has he assured us that he is the most tolerant of men. He does not persecute religion, nor molest its ministers. He sets himself strait limits; he goes no farther than to approve and execute laws which forbid any clergyman born in a foreign country to exercise his ministry in Mexico; to teach in any public or private primary school; to inherit property; to maintain a hospital; to found and conduct a home for children or old people, or any mutual aid association; or to exercise any rights as a citizen. As for education, he allows any and all schools, even though they teach blasphemy. But he is not one of your loose men; he draws the line at schools which teach the existence of God. These he sternly bans.

Surely, President Calles qualifies as the most tolerant man of this age. In Dogberry's phrase, his toleration is most tolerable and not to be borne.

It is regrettable that so many of the Protestant clergy, deceived doubtless by the propaganda for which the *Nation* and the *New York World* are chiefly responsible, have aligned themselves with the radical and anti-religious clique now in control in Mexico. On April 27, a volunteer committee of seventeen non-Catholic clergymen which set out to investigate conditions under Calles published part of its report. The Rev. Frank Hampton Fox asserts that there is no persecution for any religious body in Mexico which is willing to observe the law; but he seems quite oblivious to the fact that no religious body can so conform itself without losing its distinctive religious char-

acter. It is possible that President Calles and his accomplices are not enforcing the anti-religious regulations against certain Protestant groups; some color of truth attaches to this suspicion from the fact that a number of American Protestant clergymen have recently published their panegyrics of the Mexican Government and its works. But it is inconceivable that any American citizen, knowing as he should American ideals of liberty, can believe that the aim of Calles is to establish these ideals in Mexico. It is clear from the plain wording of the so-called Mexican Constitution, a document never submitted either to the Mexican people or to the States, that civil and religious liberty does not exist in Mexico, just as it is clear that what the radicals of Mexico have in mind is the destruction of religion and of morality based upon religion. We are reluctant to conclude that hatred of the Catholic Church can reconcile certain non-Catholic groups with blasphemy and atheism. We prefer to think that these men and women have never read the Mexican Constitution, and that the actual facts of outrage on religious men and women and religious institutions, have been carefully concealed from their notice.

The American Rotten Borough

THE vote by which Congress did what it could to restore the "rotten borough" system, long ago abolished in Great Britain, passed almost unnoticed. The Constitution of the United States (Article I, section 2) orders the taking of a census every ten years. As this mandate occurs in the very section which treats of the reapportionment of representation in the lower house, according to population, the inference that a decennial reapportionment is not optional but mandatory seems correct. Congress, however, has decided that it lies under no mandate as to reapportionment, and under this decision any change in the number of representatives may be deferred indefinitely.

Much is heard of defiance of the Constitution in these days. It now appears that something closely akin to defiance is found in Congress itself. Under the present enumeration, the rural districts have too many representatives and the cities too few—a condition also found in some of the States, particularly in Illinois, where the census of 1900 is still the basis of apportionment in the State legislature. A reapportionment under the 1920 census would add four members for the city of New York, and two for Chicago. Detroit is at present represented by two members only, on the theory that the population of the city is about the same as in 1910, when in fact it has doubled. The new apportionment would mean a loss of about eleven members from the rural districts and the addition of about forty for the States in which the large and rapidly-growing cities are located.

Is that the reason why Congress refuses to act? From 1789 to the present the rural communities have ruled in the States and the nation. Their decreasing population no longer entitles them to this predominance. Should Congress yield to their demand it establishes the rotten borough for the nation.

Our Catholic Mothers

THE cards published for Catholic Mothers' Day by an enterprising Chicago firm are evidence of the place which this erstwhile secular commemoration is gaining among Catholics. They provide space for a message to the effect that Holy Communion will be received on May 9, or that on a specified day the Holy Sacrifice will be offered for the intention of the recipient.

The use of a card is immaterial, although a brief note would convey a personal touch which the card lacks, and it is not well that any touch of commercialism mar the simplicity of the occasion. The individual Catholic will receive Holy Communion on May 9 as an act of filial piety. Should his devotion urge him to a remembrance by cards or flowers, it is well; but nothing can take the place of prayer, of a Holy Communion devoutly received, or the celebration of the Holy Sacrifice of the Mass. It is not too late for our Sisters to explain the day to their pupils, and it is hoped that this year will see a large increase in the number of high school and college students who approach the Holy Table on Mothers' Day. As for the adult members of our parishes, it may be taken for granted, that none will absent themselves. Dr. Coakley is but one of many pastors to show how a Catholic Mothers' Day cannot only bring back to the Holy Table men and women who have absented themselves for years, but infuse a new spirit into an entire parish. What a wonderful work for God and for the individual could be accomplished were every Catholic to approach the Sacraments on May 9!

But apart from the individual, Mothers' Day, properly understood, has a message of singular value for society. Perhaps its significance is heightened by the death some days ago of the leader of an extreme wing of feminism in Europe. Ellen Key may have been all that is gentle, kindly and humane in her personal life, but her principles brought to their logical conclusion, destroy the family and civilized society, as Christian morality understands civilization, by degrading the status of motherhood under plea of protecting it. Her influence was great, although for some years she has been but little in the public eye, and has led to errors even more irreconcilable with the teachings of Catholic morality.

There are no words to convey the heroism and beauty of the life of the truly Catholic mother. All who have been blessed with this great gift of God will feel the truth and pathos of the poet's words:

Happy he

With such a mother! faith in womankind
Beats with his blood and trust in all things high
Comes easy to him; and tho' he trip and fall,
He shall not bind his soul with clay.

May God be good to all Catholic mothers conscious of the sublime dignity of the charge entrusted them by the Almighty, and to all Catholic mothers now numbered with the departed, whose sons and daughters enshrine them in the holiest cloister of the heart. With Lincoln they can say that all that they are and hope to be they owe to their mothers, and on Mothers' Day repay that loving care in some small measure by their grateful prayers.

Spring Football Practice

IN the brown October days the college boys play football, and in the Spring their academic elders wag grey beards of disapprobation. Thus for some years we have had two football seasons, but this year brings new complications vaguely hinted at as "commercialism." As to the commercialism of the type made famous by "Red" Grange not much need be said, except that it is not likely to last long. The public views football as essentially a college game and it will not pay regularly to look at games played by professionals. Hence the danger that college boys noted for brawn will be exposed to the peril of leaving an academic for a professional career is even now remote and within a year or two will be non-existent. The authorities of the sporting page admit all but unanimously that, as a commercial proposition, the professional football team will not pay its way.

But there are other drawbacks to football and so numerous are they that some college heads look on the game as a necessary evil. The public at large is beginning to wonder why the college authorities cannot end them. A series of papers contributed last year to the *New York World* showed that beyond all doubt hundreds of young men are annually drawn to a college career by a lure that is anything but academic. To put the matter bluntly, they are brought to college merely to take part in some athletic activity in which they have shown marked proficiency. Learning and culture are not considered. Writing in *AMERICA* some months ago Mr. Harold Hall warned us not to think that they do anything so gross as to play football for a salary; at least that is not often the case; but their expenses at college are not met by parents, and the young men themselves are not exactly mendicants. If a benevolent alumnus wishes to help a struggling young man through college what objection can be raised by the faculty, or even by the faculty director of athletics? Since, as a general rule, the matter is never brought to the official attention of either, it is not likely that the custom will be needed by an academic ruling.

As Dr. Meiklejohn has pointed out, it is always possible to select courses adapted to the young mind, as well as indulgent instructors who will hesitate to pluck the college boy who can kick a football seventy yards. Alma Mater with her class A standards drowses in peace. Her theory is that athletics are good but purely secondary to academic interests. But the average student is tempted to reverse this order, and he will if given half a chance. Why give him even half a chance since we know that such is his disposition.

We have been bewailing the excesses of college athletic contests for nearly twenty years. It is about time that we stop wailing and act. The college which habitually turns a lenient eye upon the shortcomings of the athlete ought to lose its charter. When it awards scholarships founded fifty years ago for the promotion of learning to young men whose chief asset is athletic prowess, it comes perilously near to a breach of trust which merits the attention of the local district attorney.

Irish and American Total Abstinence

ON another page of this Review, Father Talbot writes of the progress of total abstinence promoted in Ireland by the "Pioneers," an association working in harmony with the League of the Sacred Heart. Founded upon principles which because they are thoroughly Catholic are adapted to bring out all that is best in human nature, it is easy to understand that the movement is now accomplishing an immense good. Its leaders do not employ force but persuasion; they do not appeal to emotion but show the individual how to find a lasting motive; and best of all they do not rely upon stringent statute law, but place their entire confidence in the help of God.

We speak not in sarcasm but in sorrow when we suggest the extension of the "Pioneers" to the United States, or, at least, the inauguration of an association similar to that founded many years ago in Dublin by Father Cullen. Comparative statistics for intemperance in Ireland and the United States might be wholly accurate, as Father Talbot observes, and yet give an impression wholly at variance with the real facts. But we think it will be admitted that there is a shocking amount of intemperance in the use of alcoholic liquors in the United States, and that we are not doing all that is possible to strengthen our young people against the acquisition of this ruinous habit. If this is true in Catholic circles, it is, probably, true in a more extended sense among non-Catholics. Even among the most extreme "drys" there is a growing impression that the Volstead law came too soon, that too much reliance is placed on its power to control, and that, in consequence, a certain slackness in inducing the individual to school himself in habits of self-restraint has set in.

Now what this age needs sorely is not legal restraint, but voluntary self-restraint. The prevailing temper of the day stamps obedience as weakness and sacrifice as folly. School, college, and the home vie with one another in setting the feet of the young upon the easiest way. Never was there a principle more fatal to achievement and real success. Few things worth while are accomplished without labor; the terrible austerity of art is not restricted to the brush, the chisel, and the pen, but has its application in every human activity. Under this regime of the easiest way the canons of self-government are destroyed; but since man must live in society, out of the ruins arises a huge mass of laws, aiming to compel the individual to do what he does not wish to do, and to place him upon a path of right living, not self-chosen but imposed by a legislature.

But there is no law which man cannot violate if he will. God who made man did not throw him on the stage of the world a puppet to be jerked hither and thither by strings in the hands of a Divine Playman, but endowed him with power to choose and with power to recognize responsibility. True, the Infinite Creator prevails in the end, but in this time of pilgrimage man can misuse his powers to defy the Creator. God cannot make man "good" by enacting amendments to the Ten Commandments, nor can any legislature. Laws can aid when they remove the occasions of evil and promote means of vir-

tue, but they can neither save nor sanctify. Only the deliberate choice of a free will, working in harmony with the aid of the Creator, can keep man on the road of rectitude and bring him to the perfection of which he is capable.

We fear that in this day too much reliance still rests upon the power of rules and regulations to develop and perfect. We have far too much stern prohibition, far too little inducement to deliberate choice. Hence, even if intemperance were insignificant in the United States, we should welcome such an association as the "Pioneers." For men trained voluntarily to deny themselves for the love of God, will be as a leaven among our people raising the mass to perfection.

Dr. Cadman Indicts Us

WE hope that Dr. S. Parkes Cadman will understand our reluctance to accept his statement, implied in a question some weeks ago in Brooklyn, "Who, except a dissolute person, desires that Prohibition be repealed?" Possibly Dr. Cadman spoke in haste. He does not consider Mgr. Belford of Brooklyn a dissolute person, and there are thousands of high-minded men and women who can count among their friends persons who like themselves sincerely believe that the first step back to temperance is the repeal of the Volstead act followed, if need for another act can be shown, by legislation which does not legalize, to quote Federal Judge Hough, a lie.

Nor can we agree with Dr. Cadman that "one of the blots upon our national character is due to that utterly misleading conception of personal freedom which rejects control and defies authority." The words come strangely from an exponent of an ecclesiastical group which first made its appearance as a rejection of the principle of control and a defiance of the principle of authority in religion. But that may pass: Dr. Cadman's intention was to apply his indictment to those who do not see eye to eye with him on the problem of Federal prohibition.

To the extent that this Review falls under Dr. Cadman's censure, we think it has been shown that we neither reject lawful control nor defy legitimate authority, but plead for a self-control, based upon reverence for the authority of God. Not all is law that has the form of law; an enactment is law only as it is in accord with right reason. We are content to rest upon our assertion that the Volstead act, with its supplementary legislation and bureau rulings (1) defines that to be true which, as Judge Hough has ruled, is a lie and (2) goes far beyond the warrant of the Eighteenth Amendment to extend to alcohols which are not in fact beverages and are not used for beverage purposes. If an enactment is in accord with the dictate of right reason, it is law. If it fails so to accord, it is not law. It is a ruling to be observed on occasion, for the avoidance of greater evils, but nothing more. It can claim no title to intellectual assent, it can vindicate none of the reverence due to law as a reflection of the infinite justice of the Divine Legislator. Laws of this nature are likely only to bring about disregard of legislation and authority.

Liquor and Sacrifice in Ireland

FRANCIS TALBOT, S.J.

THREE'S the disgrace of Ireland," said Nolan, swinging his arm around like a machine gun and finally pointing his finger at three brilliantly lighted public-houses across the street. Nolan was not his real name, just one of the dozen disguises he used during the "troubles." I was surprised at Nolan, for he likes his Guinness and his "Paddy Flaherty." But the sight of three public-houses in a row set in a street that was blazing with public-houses following close upon the sight of another whence a shrieking mother was dragging a sulky son, had aroused Nolan's indignation.

If Nolan had been asked to take the "pledge" at that moment, I believe he would have sworn off for life. He had discovered anew what all intelligent men in Ireland know and what all honest Irishmen admit. Father Mathew realized it and such was the power of his conviction that he shook Ireland to its foundations. Father Cullen in later years realized it and started a movement that I shall speak of in a moment. Canon Sheehan admitted it. The Bishops of Ireland have written innumerable pastorals on it. The Sinn Fein leaders were aware of it and disposed of it in true military fashion. And the present Government is doing its best against it, despite the whinings and the strong arm of the "trade."

What "it" is, needs no explanation. Bishop Gaughran in a public address exhorted his hearers to keep the resolution "you have taken that you will drive out of your hearts the desire for strong drink that was the disgrace of your fathers and the ruin of your country." Father Gannon, S.J., called it "our worst and most demoralizing national evil." After forty years in the priesthood, the revered Father Cullen stated that "the curse as well as the ruin of Ireland was strong drink." And the Bishops, long ago, published their conclusion that "to drunkenness we may refer as to its painful cause almost all the crime by which the country is disgraced."

Some say that the climate is damp; that despair and sorrow, of which Ireland has had more than her share, do make a man seek an exhilarator; that the Celtic character is highly strung and the Celtic capacity not so great as the Saxon; still, a fact remains.

In a town that I visited, I was told that there were 1,300 inhabitants, one church and seventy-eight licensed premises. Another town of 10,000 people has ninety public-houses and seven clubs. According to a survey made in 1924 there were more than 16,000 public-houses in Ireland. This number is slightly in excess of that given in the report of the Liquor Commission, published last autumn, in which the figure was placed at 13,000. Thus, there was one public-house for every 230 people in the Free State whereas, in the other little isle, there was one for every 400 Englishmen and only one for every 650 Scotchmen. No recent figures on this point are available for the United States.

Because Ireland has an excessive number of licensed premises does not warrant the conclusion that there is an excessive amount of intemperance on the part of the entire Irish race. Neither is such a conclusion inevitable even from the fact that, say in 1921, a year of exceptionally hard drinking, £35,813,215, an average of £8 per head, was expended for liquor, nor from the fact that in 1925, £17,468,148, that is, £5 15s. per head for the entire population and about £15 per head for the computed number of drinkers, was spent to buy 29,679,351 gallons of spirits, beer, wine and cider. Statistics may be accurate but they do not always tell the truth. In the case of Ireland, accurate observation and investigation show that the country is *not* overflowing with stout and spirits, the people are *not* sodden with drink, the public-house is *not* the most frequented public meeting house in any town or city (the church is); the streets are *not* the scene of any more drunken brawls than are those of Britain, the crime record due to alcohol is *not* so appalling as is that of our own United States. Nevertheless, the excessive use of alcoholic derivatives in Ireland is a stain and a danger, and there is tremendous agitation over it. For the sensible Irishman remembers the evil that liquor has brought upon his people and he understands that it is a menace to his race. He is humble about their appetite for alcohol but he is not discouraged in his efforts to root it out. The purpose of this article is not to describe the evil but to speak about a cure that is wholly and singularly Celtic.

For all times, every temperance movement must be linked up with the name of that glorious Capuchin friar, Theobald Mathew. Though the first years of his campaign set up a phenomenal record, back in 1838, his work did not carry through later years so brilliantly. However, his example has served as a tremendous stimulant to all other ardent apostles, and his organization was the origin of countless other temperance societies, varied in rules and methods, but one in purpose. A great number of these organizations flourish in Ireland today. Strange as it may seem, the most severe of all the total abstinence societies, the one that would seem most likely to repel adherents, is the one that is most effective.

During the closing decades of the last century, that great missionary, Father Cullen, grew tired of administering the total abstinence pledge at the end of a mission indiscriminately to a congregation the majority of whom would observe it faithfully until they reached the door of the church. He realized that the sincerity of those who took the pledge in this way was as great as was that of such gentlemen as "voted for Prohibition with whiskey breaths." Father Cullen wanted total abstinence, and he wanted it straight. His long experience as a missionary had taught him that Ireland could never be free or happy until it was sober. The spread of temperance became one of his great zeals. His other great zeal was the spread of

devotion to the Sacred Heart. By a flash of inspiration he joined his two zeals into one and organized a most original temperance society which he named "The Pioneer Total Abstinence League of the Sacred Heart."

There are as many phases to the liquor question as there are varieties of cocktails. The question may be political, as, in large part, it is with us. It may be financial, as at the present time in the Free State where the vested interests, always referred to as the "trade," are dunning the Government to reduce the governmental duties on beer and spirits so that even the starving man can get a cheaper glass of beer "to eat with his dinner." Liquor may be a medical question, or an economic or a sociological one. It may be a moral and a religious question. It was primarily the last, for Father Cullen. As I understand the movement that he began, his fundamental philosophy was this: drunkenness is a sin; it leads to other sins and even to eternal damnation; intemperance is the cause of spiritual ruin and oftentimes a proximate occasion of sin. Therefore, drunkenness and intemperance must be fought with moral and spiritual weapons.

He was not content to inveigh against the abuse of liquor as a sin, for he knew that he could not win by merely condemning, or nagging. And so he raised a lofty ideal. He stressed temperance as an evangelical virtue, he gave spiritual motives for teetotalism, he preached abstinence from liquor as an act of penance, of self-sacrifice, of zeal for souls, of reparation to the Sacred Heart for the many sins committed through intemperance. Presented to a race so inherently spiritual as the Irish, such motives were bound to create intense enthusiasm.

Father Cullen modeled his "Pioneers" on the League of the Sacred Heart, since he believed that a loosely organized league would be more effective than a minutely regulated society. A "pioneer" assumes comparatively few obligations; he must recite, every morning, the "Heroic Offering"; he must have the intention of total abstinence from liquor *for life*, liquor meaning not merely one-half of one per cent alcoholic content but one-thousandth of one per cent; he cannot "suppose" a need for alcohol, as in sickness, under any circumstances; it must be ordered, literally and without subterfuge, by a duly authorized physician; he must be an apostle spreading the temperance propaganda. The admission of "pioneers" to membership in the League is made difficult. The candidate must undergo an examination of himself and his antecedents, he must spend two years as a "probationer," meanwhile observing the strictest teetotalism. When, finally, he is received as a member, he must wear the emblem, an artistically designed badge of the Sacred Heart. Should he violate his pledge, for any reason whatsoever, he is bound in honor to remove his badge and to return it to his Center.

No latitude is given to directors or to members to minimize these rules in the slightest way, and no excuses are accepted. It may be indiscreet but it is illuminating to relate the story of the fall of a very distinguished priest. For seven long years he was a sturdy "pioneer." There came a night, after one strenuous day and before another,

when he was miserable with a heavy cold. He could not find the doctor, and all his good friends warned him that he was committing suicide if he refused to take a steaming hot "punch." He succumbed, to the punch, not death. The next morning he returned his pioneer badge to the director of his center and, after the matter had been taken under advisement, he was permitted to begin again as a "probationer" for two years. This incident was regarded with the utmost solemnity by all concerned. It illustrates the spirit with which the rules are enforced. According to Rev. Joseph Flinn, S.J., the active President of the "Pioneers," the league flourishes in proportion to the severity and strictness with which the rules are observed. When a center is not doing so well, he knows that there has been some laxity in admitting probationers or in not holding blindly to the strictest interpretation of the obligations. He takes summary action against such centers.

At present there are more than 500 "Pioneer" centers in Ireland and a great many more than 300,000 members. Throughout the length of the land I have seen the "pioneer" badge on all manners of men and women, on the railway conductor, on the waitress in a cheap restaurant, on priests, on the pea-green uniform of soldiers, and on a high-hatted man standing before the Shelbourne. The movement has received Papal approbation and is earnestly advocated by the Hierarchy. It has been furthered by the membership and the enthusiasm of the priests, especially of the younger generation. It has been taken up in the higher institutions of learning and has been drilled into the school children. "All for thee, O Heart of Jesus" is the cry that is spreading total abstinence in Ireland.

This league must succeed in Ireland because it harmonizes so thoroughly with the Celtic temperament and character. Your Irishman will grow facetious when you ask him to do something easy; but suggest a feat that is hard on nature, that is heroic, and he plunges in with burning enthusiasm. Then, too, he likes to be a martyr; for centuries, his fathers before him have been making willing sacrifices for their Faith and their principles, and he is disposed by heredity to do the same. Besides, he is never happier than when he is doing something for somebody, or persuading somebody of something. As a "pioneer," he is making reparation to the Sacred Heart and trying to convince others to do the same.

While the "pioneer" movement is strictly and solely religious, it does not disdain to transfer some of its activities from the Church to the Government buildings. It throws its influence and its votes in favor of legislation that curbs the spread of intemperance. Thus, it was not silent in regard to the report of the Liquor Commission of last year and the subsequent legislation. Again, it is opposing the reduction of governmental duties on spirits that would make more drink accessible for less money. It believes in the radical reduction of the number of licensed premises and in the complete abolition of that unmixed evil, the "mixed trading" establishment where spirits are so often served over the same counter as vegetables, candy and shoes.

Emphatically, however, it does not advocate extreme Prohibition. While in Dublin, I had the temerity to address a Pioneer Debating Society on the subject of Prohibition in the United States. I enunciated the principles and drew the conclusions which this journal has been publishing since 1918. In his address of thanks, one of the keen young debaters hinted that my remarks would not be wholly acceptable to Father Flinn, the President of the "pioneers," who was seated on the platform. In plain language, Father Flinn corrected the young man and declared that he, and the other supreme directors of the temperance movement in Ireland, were definitely opposed to State prohibition. As I judged from his remarks, Father Flinn wanted every person in Ireland to take the pledge of teetotalism, voluntarily; but he disapproved of the Government taking the pledge for, and enforcing it on every individual in the nation. Father Flinn agreed with me about Prohibition in the United States, and I agreed with Father Flinn about teetotalism in Ireland.

MOTHER

I will arise
And go unto my mother,
Where as the ages pass
She waits to see
The loom of life its wondrous patterns weaving
And learn the secrets that it holds for me.
From her dear lips,
My name goes forth to Heaven,
From her dear lips so sweet,
So purely kind.
Her prayers have won for me my every honor,
And every laurel that my brows may bind.
I will arise
And in my gayest trappings
With every splendor
That my hand achieves,
I will go hence and by my mother's footstool
I will reveal the harvest of my sheaves.
If fates may curse,
I still can banish sorrow,
And rest again
Beside my mother's knee,
And with her arms about my weary shoulders
Await the worst the future holds for me.
I will arise
And go unto my mother,
And she will stroke my brow
With silken hand,
Yea, though the world should turn from me in horror
I go to her for she will understand.
The way is long,
The road is always weary,
And who knows
How much farther we must roam
Before we rest? But when my journey's over,
I pray my God will let me sleep at home.
I will arise
And go unto my mother,
She bought me life
In bitterness and pain,
And now, a man all sick with toil and sorrow,
I will go back and be her boy again.

R. R. MACGREGOR.

The Prohibition Hearings

W. C. MURPHY

ONCE upon a time a man with normal vision and a man who was color-blind engaged in an argument as to the color of the light which marked the location of the fire-alarm box in their neighborhood. The man with normal vision insisted that the light was red and the man who was color-blind insisted it was green. And to settle the argument, so they thought, they agreed to hold hearings before five learned judges and to summon witnesses to support their respective contentions. And, to insure fairness, some of the judges selected were men of normal vision and some of them were color-blind. And some of the witnesses likewise were of normal vision and some were color-blind. So the witnesses with normal vision testified under oath that the light was red; and the witnesses who were color-blind testified, also under oath, that the light was green. And when the hearings were concluded, the judges who had normal vision ruled that the light was red, and their color-blind colleagues ruled that the light was green.

"The Great Beer Hearings of 1926" have passed into history, much to the relief of Washington newspaper correspondents and others whose duties compelled their presence at the sittings of the special sub-committee of the Senate Committee on the Judiciary from April 5 to April 24 inclusive.

It was announced at the outset that the sub-committee would conduct public hearings to determine whether or not it should recommend any modification of the prohibition laws as proposed in five legislative measures before it. The measures included the Joint Resolution of Senator Bruce (Dem.) Maryland, proposing an amendment to the Eighteenth Amendment to permit Government control of liquor under the so called Quebec Plan; the bill introduced by Senator Edge (Rep.), New Jersey, which would allow each State to determine within its own borders what is "intoxicating in fact;" and the New Jersey Senator's Joint Resolution which would authorize a national referendum on modification of the Volstead Act. So much for the technical reason for the hearings; in point of fact the evidence introduced by both sides was entirely devoted to proving that national prohibition is successful beyond the dreams of its originators, and that national prohibition is the most tragic failure in history.

Those who would apotheosize human wisdom and accept modern science as infallible were provided with an edifying spectacle. If any of these persons were present in the committee-room they heard some of the most widely advertised learned men of the day, prominent public officials, scientists, ministers of the Gospel, and others selected because of their preeminence in knowledge of the subject, testify under oath that:

1. (a) Beer is intoxicating.
(b) Beer is non-intoxicating.
2. (a) Arrests for drunkenness in the United States have increased in number under national Prohibition.

- (b) Arrests for drunkenness in the United States have decreased in number under national Prohibition.
- 3. (a) Deaths from alcoholism have increased in number.
(b) Deaths from alcoholism have decreased in number.
- 4. (a) Potable alcohol can be made in the home from corn sugar with no other equipment than a tea-kettle with a towel wrapped around the spout.
(b) Potable alcohol cannot be made without elaborate equipment.
- 5. (a) The "Quebec Plan" is a success.
(b) The "Quebec Plan" is a failure.
- 6. (a) Light wines and beer could be legalized without doing violence to the Eighteenth Amendment.
(b) Light wines and beer could not be legalized without repeal of the Eighteenth Amendment.
- 7. (a) Public sentiment is overwhelmingly in favor of liberalization of the liquor laws.
(b) Public sentiment is overwhelmingly opposed to any liberalization.
- 8. (a) The Volstead Act can be enforced.
(b) The Volstead Act cannot be enforced.
- 9. (a) Alcohol has medicinal value.
(b) Alcohol has no medicinal value.
- 10. (a) The Volstead Act is being enforced.
(b) The Volstead Act is not being enforced.

And so on until the twenty-four hours plus the extensions allotted to each side had been consumed. The whole proceeding might well have been entitled "The Futility of Facts; A Comedy in Three Weeks," so far as any effect upon the parties immediately concerned could be noted.

But the time devoted to the hearings was not entirely wasted. Some things came out which justified the apprehensions of a prominent "dry" Senator who, before the hearings had been ordered, was heard to say "We are not going to open this Pandora's box of Prohibition."

But the lid was taken off the box—in itself a most significant thing, inasmuch as it was the first time since the Volstead Act was passed that a liberalizing proposal has received the courtesy of an open hearing—and a few things came out.

Early in the hearings General Lincoln C. Andrews, Assistant Secretary of the Treasury in charge of Prohibition enforcement, presented some figures showing that 172,000 distilleries, stills, still worms, and distilling fermenters, had been seized by the Federal enforcement agents during the fiscal year of 1925. Under questioning by Senator Reed (Dem.), Missouri, General Andrews admitted that probably not one in ten of the stills actually in operation was seized. From that admission the Missouri Senator proceeded to argue that there must have been at least 1,720,000 stills in operation at that time. And like Mr. Banquo's famous spirit that admission of the dry czar hovered around the committee-room during the remainder of the hearings to plague the apostles of aridity.

With variations of phrase but uniformity of substance

the Missouri Senator put to each of the important dry witnesses thereafter the following question:

"Is it better for society to have alcohol manufactured illegally by 1,720,000 stills, many of them in the homes of citizens and in the presence of children and women, than to have liquor manufactured legally and purchased outside of the homes even though brought into the homes for consumption without violation of any law?"

So far as a categoric reply is concerned, the question is still unanswered by any of the dry witnesses. One of them, Mrs. Ella A. Boole, President of the National Women's Christian Temperance Union, refused flatly to answer it; and Dr. Clarence True Wilson, Secretary of the Board of Prohibition, Temperance and Public Morals of the Methodist Episcopal Church, evaded answering it so long that Senator Reed finally desisted with the remark that "it is obvious you will not answer that question directly." Other witnesses for the prohibitionists evaded a direct answer.

Another admission which Senator Reed drew from General Andrews was to the effect that law enforcement would be aided if beer, non-intoxicating in fact, could be sold in sealed packages for consumption in homes and bona fide hotels. General Andrews qualified his statement by saying that he did not see how a system of distribution to bring that about could be worked out and added that if beer were sold by the glass in saloons, the difficulties of enforcement would be greatly increased.

Senator Reed, recalling General Andrews' testimony, asked succeeding witnesses if they shared the opinion of the Prohibition head. The drys answered "No" and the wets answered "Yes"—the light was both green and red.

As time wore on the tempers of members of the sub-committee and of counsel for both sides became rather frayed and there were interchanges of increasing bitterness culminating on April 20 when Senator Reed left the committee room and on the floor of the Senate charged that the other members of the sub-committee by forcing afternoon sessions of the hearings were preferring the convenience of dry witnesses to that of members of the Senate and were preventing him from being on the floor while the debate on the Italian debt settlement was in progress.

Rather dramatic was the afternoon session, April 24, when Wayne B. Wheeler, counsel for the Anti-Saloon League; and Julien Codman of Boston, attorney in charge of the modificationist's side, made their closing arguments. Mr. Wheeler had prefaced his argument with the remark that "it is obvious that what our opponents want is booze with a kick in it." When Mr. Codman came on he retorted that "Mr. Wheeler has no more right to describe me as a man seeking booze with a kick in it than I have to characterize him as a hypocrite and a fake, and I use no such language."

Then came the final statement of Senator John W. Harrel (Rep.), Oklahoma, acting chairman of the sub-committee and an ardent "dry" whose frequent clashes

over procedure with Senator Reed had done much to liven up the hearings. The Oklahoma Senator defended his rulings and explained that he saw no reason why the sub-committee should prepare any report on the bills which had been referred to it other than a simple recommendation to the Judiciary Committee favorable or

unfavorable. Any such reports, he said, would be of little value since they would embody "only the pre-conceived sentiments of the members signing them." He was not very wrong.

And thus the hearings ended and much gin will flow from the bathtubs of the nation ere they will be resumed.

The Patron Saint of the Stage

GEORGE BARTON

WHILE I was in Rome two years ago I had the privilege of seeing the relics and of visiting the chapel set apart for Genesius, the patron saint of actors and of the stage. Both are in the ancient church of Santa Susanna, which, interestingly enough, has been set aside by the Holy Father for the benefit of English-speaking visitors to the Eternal City. The Paulist Fathers have charge of the old shrine, and it is not surprising that Father T. L. O'Neill, the rector, should feel a pardonable pride in being the custodian of one of the oldest places of worship in Christendom.

The remains of numerous Popes are in the crypt of the church, together with those of some of the noblest families of Rome, yet few of them attract any more attention than the relics of the actor-saint. Genesius was martyred by Diocletian in Rome in 286. He was a comedian of note in his day, the leader of a band of strolling players. In the course of his work he was ordered to perform before the Emperor. The Christian religion was in its infancy; it was weak and it was something new and it was under the ban. For all of these reasons it was considered a fair subject for caricature. Genesius planned a mockery of the sacrament of Baptism. Diocletian and all of his court were present at the performance which was to end in a way that none of them suspected. The blasphemous mummary went on until the water was poured on the head of Genesius.

At this instant the actor suddenly proclaimed himself a Christian. The fervor and earnestness with which he did this delighted the Emperor. He had witnessed the antics of the players before, but this was so much better than anything he had ever seen that he was filled with joy. We are told that he rocked to and fro at this supposed mockery of the Christian rite. Presently he noted that the play had halted. The actor was making his profession of Faith. Finally it dawned upon the pagan ruler that Genesius was not acting at all.

Genesius had been converted to the religion of Christ!

That any man should have the effrontery of publicly declaring that he was a follower of the gentle Nazarene infuriated Diocletian. On the spot he decreed that the actor should be first tortured and then beheaded. The order was carried out and the thespian joined the great army of martyrs who had died for their Faith, and in the fullness of time he became known as the patron saint of actors everywhere. It was fitting that this should be so, because some of the most illustrious actors of Europe

and America have been and are devout members of the Catholic Church.

The followers of the actor managed to secure the remains and buried them on the Via Tiburtina. Later some of the relics were transferred to the church of Santa Susanna and are now to be found in the crypt of that edifice. Father O'Neill escorted me to one of the side altars of the age-old church and showed me a painting depicting the martyrdom of the actor-saint. It is so dim and faded that it can only be seen with difficulty, but in the centuries which have elapsed the name and the fame of Genesius have survived. The incident was dramatized in the fifteenth century and later it was enshrined in an oratorio called "Palus Atella." We are assured that Genesius was venerated in the early days of Christianity and a church was built in his honor. This edifice was repaired and beautified by Pope Gregory III in 741.

During the years that followed little was heard of the actor-saint, but it is known that he was honored in France in the thirteenth century. For four centuries a confraternity bearing his name existed in the city of Paris. It was made up of entertainers, musicians and teachers of dancing. We are told that they erected a chapel there to St. Julien in 1331 and that they celebrated their feast annually on August 28. Recently a document was found dated 1766, indicating that the organization was still in existence at that time.

Through a cablegram sent out by the N. C. W. C. news service we learn that the confraternity of St. Genesius has been revived by the actors of the French capital. At the instance of its spiritual director the first public demonstration of the order took the form of a Mass which was said for the repose of the eminent French dramatist, Molière, on the anniversary of his birth. Cardinal Dubois attended with one of his auxiliary Bishops for the purpose of showing the sympathy and interest he felt in the organization. The Mass was said by Canon Loutil, pastor of St. Charles de Monceau, who has the unique distinction of being the author of several film plays which have been produced and presented in the motion-picture houses of France. The "Actors' Mass" presided over by the Cardinal was in the venerable church of Saint Severn. M. Henry Lavedan, members of the French Academy, prominent actors of the Comédie Française, directors of the various theaters and a number of professional singers, all members of the confraternity, assisted at this unusual Mass.

But the fame of St. Genesius has not been confined to the old world. Only this year Bishop Dunn celebrated Mass at the consecration of a chapel to the actor-saint in the basement of St. Malachy's Church on West Forty-ninth street in New York City. The marble altar dedicated to the Saint was purchased with the offerings of the members of the theatrical profession. It was to have been installed last Christmas, but the plans were delayed until the return of Father Leonard from a trip to Europe. The altar has a sculptured "Last Supper" alcove relief, patterned after the painting by Leonardo Da Vinci. The statuary, representing the Crucifixion, with two adoring angels is constructed of Botticino marble from Brescia, near Milan. Theatrical managers and actors have provided the furnishings for this beautiful chapel. E. F. Albee, president of the Keith circuit, donated the bronze altar rail, Father Leonard the candlesticks, and others the many delicate ornaments which make this one of the most attractive little chapels in the world.

Thus it comes about that the actor-saint is coming into the limelight in Rome, Paris and New York at the same time, and it is probably only a question of time when actors everywhere will be forming organizations in his honor. All of this is a reminder of the sympathetic interest which the Catholic Church has always taken in the stage and in those who go to make up the theatrical profession. We sometimes hear it said that the Church is opposed to the theater, but the "Church" in this case is not and never has been the Roman Catholic and universal Church. The opposition comes rather from those dissenting sects which were the natural outgrowth of Puritanism, which was and is and always has been opposed to the Catholic Church. The straight-laced reformers who settled in New England opposed amusements as being wrong in themselves. The historian Macaulay, a Protestant of the Protestants, went so far as to say that the Puritans were against bull-baiting, not because it was wrong but because the people might have got some pleasure out of it. So it has been all along the line. There has been no discrimination between the thing which was inherently right or wrong, and the thing which might become an occasion of sin.

In the earliest ages the Catholic Church utilized the stage as an aid to religion. Indeed it might be said to have instituted the stage, just as it gave encouragement and sympathy to art in every one of its branches. It crowned the actor who used his gifts worthily just as it acclaimed the painter, the sculptor and the musician who gave his God-given talents for uplifting the soul. The morality plays were the forerunners of many of the best dramatic efforts of the present day. We are told that in the Middle Ages theatrical performances began with dialogue additions acted out in the church service for Christmas and Easter. According to one authority:

They developed into plays in the vernacular presenting the chief events in sacred story from the creation to the last judgment. In the fifteenth century even miracles connected with the lives of the saints were told in drama. Such developments made necessary performances on scaffolds by the church walls and by the end of the century the assignment of various plays to the amateur

actors of the towns or by the guilds. The shipwrights, for instance, produced the play of Noah. Allegorical dramas depicted the contention between the personified good and evil powers of the soul for the possession of man. In Spain the religious plays were at first produced in open town-squares on a platform carried by twelve men. In France the prevailing type of stage was a long platform erected for the occasion, on which were represented, one beside the other, the places of action, as the garden of Gethsemani, the pretorium of Pilate, the hill of Calvary and the mouth of hell. The actors moved from one place to another before the eyes of spectators.

Thus the sacred plays which are often now produced during the Lenten season by the students of Catholic colleges and by amateur actors are simply a revival of a custom that was firmly established in the Catholic Church many centuries ago. These early morality plays were the forerunners of the Passion Play which has met with such success in Bavaria and elsewhere. There is every reason why this should be so, because the stage may be a useful medium in spreading the truth and increasing a love for the beautiful. It is an entirely different matter where it is prostituted to evil uses. But the stage in its best estate is a Catholic institution and high-minded actors have the sanction and the encouragement of the Church.

In view of all this the revival of interest in St. Genesius is both interesting and timely. It is well to place emphasis on the fact that the members of the theatrical profession have a patron-saint—one to whom they may have recourse in their moments of need. He gave his life rather than sacrifice his art to that which he was convinced was wrong. In our own day there may be ample opportunity for protest on the part of those actors who love their art and who believe that it has a high mission in the world. We need clean entertainment and we have a place for the kind of instruction and mental improvement that is in the power of the stage.

AT DAYBREAK

Against the livid sky are spread
The glowing fingers of the dawn.
A high peak in the east burns red
Before the last pale star is gone.
A bird note splits the tingling air,
A scattered hundred answer it.
My soul, quick-stirred to soar and dare,
Becomes one with the infinite.

GEORGE LAWRENCE ANDREWS.

SPRING INVITATION

Lass, I would have you dance with me
Across the waking hills,
Where April walks with violets
And golden daffodils;
Come, let us leave the noisy town
And crowded ways of men;
Lass, let us find the fairy folk
And hear their songs again.

Lass, I would have you dance with me
Across the lifting grass,
Where April wanders with her dreams
And willow-whispers pass;
Come, let us leave these ways of stone
And clatter of the cars;
Lass, let us find the fairy folk
And hearken to the stars.

EDGAR DANIEL KRAMER.

A Friendly Critic of Newman

GEORGE N. SHUSTER

THE deepening of interest in Cardinal Newman ought to bring with it increased respect for those who, at an earlier date in literary history, were at some pains to introduce his thought—and his English—to their friends. For this reason I have thought it worth while to remember one of these critics, a firm Scotch Presbyterian Doctor of Divinity, now reverently laid to his rest. The Rev. Alexander Whyte was a skilful writer and had a discerning eye for excellence in the work of others, so that it is a little difficult to understand why he is not mentioned, for instance, in Mr. Bertram Newman's spirited "Cardinal Newman." Perhaps the reason may be that Dr. Whyte's own biography, by Mr. Barbour, is of comparatively recent date.

During 1911, Cardinal Merry del Val spoke of Doctor Whyte as "a rare man" whose writings were "beautiful—wonderful." The Cardinal's enthusiasm had been aroused, it seems, by an appreciation of St. Teresa, one of a series of scholarly little books in which the Scotch divine had sought to interpret great religious personalities and their work. To this same series belonged his essay on Newman. It is possibly a little hard to come by in these times; but the reader who discovers it will see that it sets forth just the right things—Newman's sincerity of purpose, readiness to grasp the views of others, and mastery of delicate style. Doctor Whyte's singular readiness to accept Catholic teaching even on matters of profound mystical importance was at variance with his loyalty to the Reformers; but he himself saw no inconsistency, and we may believe that, like Pusey, he held convictions which were more or less congenital.

However that may be, he grasped the essential point about Newman—the fact that he is all of one piece, that you cannot put his theological purpose into one corner and his style into another. Personally I feel we can never separate his diction from his argument, however successfully we may read an author like Donne for his sonorous phrases without ever caring a whit about his doctrine. From beginning to end the Newman prose is of a firm intellectual texture. It may be pleasant to take, like wine, but is also always nourishing, like barley broth. Yet Dr. Whyte himself believed his essay most successful where it dealt with the great Oratorian's English, trying to establish its purity and beauty. Very likely he was right. In a very fine way he proves, by his own genial and alert testimony, that there are things about Newman's sentences which find their way only occasionally into letters, because they are the garment of supreme spiritual greatness.

But while the essay was Dr. Whyte's most elaborate discussion of Newman, it was not his only treatment of the theme. Years ago the *Ave Maria* printed his brief paper on "The Dream of Gerontius," which after repeated readings still seems to me the finest thing ever written about that ascetic poem. (If a parenthesis is not

wholly out of order here, this one may serve to convey the question: Will someone ever dig out the fine material from old Catholic periodicals and mark it with definite, permanent, serviceable asterisks?) This paper is connected with an amusing anecdote about the omniscient Gladstone who, being present at a banquet which Dr. Whyte also attended, stalked across the room pointing a finger and asking, "Have you read 'Gerontius'?" The Scotch divine read it very well, indeed. His success was possibly due to the fact that his acquaintance with Newman was not merely literary. At various times during his life he was in friendly communication with Birmingham; once to write concerning a catechism, some passages in which were modified at Newman's suggestion, again to exchange compliments regarding literary work, and still again for the sharing of holiday greetings which never failed to draw from the benevolent Oratorian some little note stamped with his magnificent sweetness and charity. Yet it was a personal visit, made to Birmingham while Dr. Whyte was still a very young man, which left the deepest impression of Newman's realization that God is near to man, and that the sweep of all time is as nothing compared with one pulsation of infinite eternity.

The visit is described in an inaugural address on "Former Principals," delivered to the students of New College, Edinburgh. The account is so charming, and seems to add such a characteristic bit to the lore about Newman, that I shall quote it entire, in the hope that it will interest somebody:

He received us with all that captivating urbanity which has become proverbial; and though we did not intrude ourselves long on the courteous old man, a good many points were touched on in our short interview—Rome, Oxford, Scotland, Abbotsford, Sir Walter Scott, Matthew Arnold, and so on—the old saint treating us in all that with a frankness and with a confidence as if we were old friends of his, as indeed we were. At one point in the conversation, he said, "But, gentlemen, is not your Church a very learned and a very open-minded Church?" At this one of my companions looked round to me and smiled. But our sensitive host would not have it so. Taking off his biretta cap, which he took off and put on a dozen times during the interview, he drew near his chair and said, "Oh, believe me, I mean it! And I will tell you how and why. It was my birthday; and a friend of mine sent me a hundred-pound note to buy something for myself on that day. Some time before I had seen in Mr. Baker's catalogue a book advertised that had made my mouth water. It was a complete and splendid copy of the Bollandist Fathers. And with my hundred-pound note in my pocket, I posted up to London like a schoolboy to get my great prize. But what was my consternation when the bookseller told me that a Dr. Cunningham of Edinburgh had telegraphed for the Bollandists that morning, and that the sixty volumes were well on their way by that time to the New College Library."

Yet, though Newman was forever radiantly courteous, he did not always let Dr. Whyte off so easily. Such letters as he sent from time to time towards the Presbyterian North voiced an earnest note of hope that the unity of Christian Churches, under a traditional authority, would not be long delayed. The good Doctor, for his part, understood that under the calm surface there was a gentle but firm adversary; and very likely the loving respect he felt for Newman to the day of death was due to this percep-

tion of an uncompromising devotion to conviction. He never tired of recommending the "Apologia" and its kindred books to friends and disciples. Once, when somebody spoke enthusiastically of Frederick Robertson's sermons, Dr. Whyte pointed to four volumes of Newman on his shelves, declaring, "These sermons are far more important to me than Robertson's." It required more than a little courage to say such a thing under the circumstances, but the good Doctor was never afraid of his own mind.

His quality as a critic is what makes his criticism so admirable. From afar, while traveling along a wholly different spiritual route, he saw the beauty of the fire which Newman's mind had kindled and took the trouble to consider it carefully and pay his homage. Of course he was not the only man to do so. The case of Dr. Whyte is merely one—I think the best one—of many proofs to show that Newman was the master of a very great literary power: the ability to present an argument, against which there were a great many objections and prejudices, so that opponents buried their anger and sought for points of contact with something so beautiful and so true. This power is not lessened by time. It is ours to use, if we will study it as reverently as did Dr. Whyte.

SHUT IN WITH SPRING

They call me Shut-in, since I cannot go
Beyond my attic threshold to the street,
To mingle with the thousand hurrying feet
That, ever restless, wander to and fro.
I cannot even see my fellows pass,
Whose voices blend in distant harmony;
But through my dormer window's tilted glass,
The breath of distant meadows drifts to me.

Ah, country bred, I know the signs of spring;—
A friendly robin on my window-sill,
The comfort of the night rain murmuring,
The dawn that brings a promise to me still.
Upon the azure bosom of the sky,
On ships of pearl, the gods are sailing by!

MABEL J. BOURQUIN.

LAST YEAR

Last year when blackbirds fluted
From orchards white with spring,
Through lanes and primrose hollows
We two went wandering.

The hawthorn shed its petals
About us in the air,
And from the hedge you gathered
A bride's wreath for my hair.

But scarce had summer withered
The violets by the way,
You took the road that whitens
From Weymouth to Cathay.

And oh, I cannot follow
The road that you have gone!
Now April comes without you,
And I must walk alone.

MAIRE NIC PILIP.

Sociology

The Weisbords and the Johnsons

JOHN WILBYE

REAT was my grief on the morning of Tuesday, April 27, to read of a meeting which I had intended to grace by my presence on the preceding evening, but had forgotten. It was held in the Horace Mann auditorium of Columbia University, and the purpose was to debate the strike of the textile-workers in the Passaic district. Lions were to roar on the occasion; Rabbi Wise and the Rev. Norman Thomas in one key, and in a contrapuntal sense, as it were, Colonel F. A. H. Johnson, of the Botany Worsted Mills. While I simply forgot the meeting, Colonel Johnson declined to attend; it would make a fool of him, he said, and that is even a better excuse than a previous engagement. He had his cause at heart, I suppose, and his mills too, and the strikers had been playing havoc with both. He did not propose to dare the slings of outrageous fortune so far as to court, in addition to injury already borne, the arrows of public contumely on the stage of the Horace Mann auditorium.

But the Rabbi and Mr. Thomas were on hand. I am sorry the press gave them so little space on Tuesday morning, for the samples submitted are good. The injunction in the Forstmann and Huffman mill case, the Rabbi remarked was "an intolerable and damnable violation of the Magna Charta" that brightest jewel, according to Micawber, in Britannia's crown, if not in ours; and Mr. Thomas added that "it will be up to the youth of the land to right such wrongs as hold sway in Passaic." The absent Colonel Johnson was represented by a statement the tenor of which suggests that discretion is ever the better part of valor, for it was couched in the following words:

It is the outside professional agitators who are causing all the trouble. Read the *Daily Worker* which they publish. If you don't want to go out and kill everyone of these trouble-makers you are not a real American.

If he is the best citizen who dangles the largest number of scalps at his belt, few of us qualify, and we should all be indeed busy if we set out to kill everybody we considered a trouble-maker. I am far from admitting that Colonel Johnson is a bloody-minded individual; I should not be surprised to learn that he won his military title, as some do in Kentucky, by appointment as aide-de-camp at the Governor's inaugural ball. I take his meaning to be that whenever he thinks of the outsiders at Passaic, he is forthwith consumed by a raging desire to put them under six feet of ground. But he does not yield to the impulse.

The trouble is that he feels it. Perhaps some of the strikers also entertain a similar desire touching upon the proprietors of the Botany Worsted Mills.

That feeling does not form a suitable basis for industrial peace. Killing is a poor way of settling an economic or any other sort of quarrel. Perhaps even nations will one day learn that truth. Because, while you can kill a

man by stopping his breath, you cannot by the same means kill the idea that made him an agitator or a capitalist. You may only intensify the idea. Generally you will.

And yet it is with this feeling dominant that most strikes are ended. They are not "settled" on a rational basis. One side yields because it must, and the survivors gather around a table with the wild wish that they might kill the ideas for which their opponents have fought. The principle of the interdependence of capital and labor, set forth so eloquently by Leo XIII in his Encyclical on the Condition of the Working Classes, receives no consideration whatever. "The great mistake that is made in this matter," wrote the Pontiff, "is to possess one's self of the idea that class is naturally hostile to class; that rich and poor are intended by nature to live at war with one another. So irrational and so false is this view that the exact contrary is the truth." Many years have elapsed since the Pontiff gave this message to the world, and many if not all of the principles which it enunciated are now accepted by scholars. But not so many have as yet been adopted in practice.

I think I am right in saying that the Catholic Conference on Industrial Relations was formed to propagate the principle thus stated by Leo XIII, and, in particular, to sell the idea to the employer of labor. I think I am also right in saying that as a class the employer has not shown himself overeager to buy. Yet the persuasion that hostility must exist between the two is as irrational and ruinous as the supposition that a man's right hand should work at variance with his left. "Each requires the other," writes Leo XIII, "capital cannot do without labor, nor labor without capital." If this principle could be grasped and realized in a practicable plan of action, embracing both capital and labor, industrial peace could be established on a lasting basis by the simple removal of the causes of distrust, mutual hostility and war. But as often as this realization has seemed to approach, some untoward act on one side or the other has caused the fire of enmity to flare out with renewed energy, so that at present we are, in my judgment, farther away from it than in the years immediately preceding the war. One need not credit all that comes either from the Spokesman at the White House or from the opposition press, to know that today capital sits firmly in the saddle. We may be living in an era of unprecedented prosperity, but if that is true, then a fairly considerable element in the ranks of labor is unable to recognize prosperity even when confronted with it.

To make matters worse, there are no intelligent leaders on either side. The radicalist rails at the blood-suckers among the capitalists even as he encourages the blood-shedders in the ranks of the worker. With Colonel Johnson on one side and Mr. Albert Weisbord on the other, there is not much hope of fair dealing all around, and the Johnsons and the Weisbords are not restricted to Passaic. Such men place themselves at the head of factions; I should be loath to believe them representative of capital and labor. If they are, and as long as they are, the hopes of all who long for industrial peace are doomed to frustration.

Education

An Important School Decision

PAUL L. BLAKELY, S.J.

MORE than locally significant is the ruling made on April 24, 1926, by Justice Ellis J. Staley, of the State Supreme Court of New York. The movement to give the children in the public schools an opportunity of learning at least the rudiments of religion and morality has been growing steadily for five years or more. Possibly its growth has nowhere been more marked than in the Eastern States. Although supported by men and women of all creeds, and not infrequently by those who confess no creed at all, the movement has been attended by many difficulties, of which perhaps the chief is found in the unfortunate public-school principle that religion has no proper place in education. Some years ago, however, a plan satisfactory to a number of the smaller cities in the State of New York was arranged, and the local school boards consented to allow the dismissal of the children once or twice a week for religious instruction, but not on the school premises, nor by the public-school teachers, and only on written application by parents. Jewish, Catholic and Protestant teachers, approved by the respective religious authority, were obtained; and when credit was given, as was the case in a few instances, the teachers were required to submit their qualifications to the local school board.

The plan seems to have satisfied boards, teachers, children and parents. It did not satisfy Mr. Joseph Lewis, president of the Freethinkers' Society of New York, who invoked his right as a citizen and sought the intervention of the courts. As a test case, he selected White Plains, N. Y., and asked the Supreme Court for a mandamus to compel Frank P. Graves, State Commissioner of Education, to reverse the order of the local school board, and to notify all school officers in the State to discontinue the practice. Stripped of legal verbiage, Mr. Lewis' objection can be set forth in his own words, quoted in the *New York Times* on April 27:

To say that teachers can permit children to leave their classes for religious instruction one day a week is to violate the State law. The teacher will have to keep a card or other record of the children who leave the class for such instruction, and if even only five minutes are devoted to such a purpose, it is an illegal use of the teacher's time. It is a use of the machinery of the State.

That is Mr. Lewis's first point of objection: illegal use of the "machinery of the State." Next follows his fear of union between State and Church.

If there is no connection between Church and State, then what name are we to give to the application of the churches that children be permitted to have religious instruction on the schools' time?

Finally, Mr. Lewis holds that such teaching corrupts both the child and society itself.

It was not my intention to inject religion into this fight, but if the churches insist upon it, I shall expose the teachings of the Bible, as they would like to inculcate them in children. I shall show that the historical view and the view of morality as they would teach them to children are inimical to society. I shall

show that such teachings do not tend to prevent juvenile delinquency, but, on the contrary, implant vicious thoughts and disregard for the rights of others. Weekday religious instruction is absolutely pernicious.

The objections urged by Mr. Lewis have been the stock in trade of the atheist since the days of Julian the Apostate; but I do not think that up to the present they have been submitted in this form to our courts.

In his decision, after quoting the provision of the State Constitution that neither the State nor any subdivision thereof "shall use its property or credit or any public money, or authorize or permit either to be used directly or indirectly in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught," Justice Staley wrote that in his judgment the White Plains plan established no violation of any constitutional provision.

The importance of this ruling for the Catholic and other private schools is very great. Should the State Commissioner of Education and the local boards be directed or obliged to compel instruction in specific subjects and for a specific number of hours, without possibility of allowance for special or purely local needs, it is easily seen that a hostile administration could insist upon a program so absolute as to preclude religious instruction in any school seeking approval by the State for its work. Justice Staley's ruling is therefore of great moment. The body of the decision is as follows:

"The facts in this case establish no violation of this constitutional prohibition. The mere excusing of pupils at the volition of their parents for a half-hour period each week to attend religious instruction outside the school and at places unrelated to school activities, in the free exercise and enjoyment of their religious profession, does not constitute the use of public property, credit or money in aid of any institution of learning under the control of any religious denomination.

"The thing prohibited by the Constitution is the use of public property and money for the designated purpose, and, where there is no such use, there is no basis for just claim of constitutional violation.

"In that respect this proceeding differs materially from the facts in the Mount Vernon case, where public property was used for the printing of the excuse cards, which were printed in the School of Industrial Arts by the pupils therein, and that action was declared 'unlawful and in violation of the State Constitution.'

"The requirement of the compulsory attendance law for attendance during the entire time during which public schools are in session is not an arbitrary provision, but is qualified by the allowance of occasional absences not amounting to irregular attendance in the fair meaning of the term.

"These absences are permitted by law upon excuses allowed by the general rules and practice of such school. These rules are prescribed by the Board of Education in the performance of their duties.

"The determination of the question of what constitutes an excusable absence rests in the judgment and sound discretion of such boards, subject to the supervision of the Commissioner of Education.

"With the power of discretion existing in that regard, if it is lawfully exercised, is not abused and does not amount to permitting irregular attendance in the fair meaning of that term, it is not for the petitioner nor the Court to substitute their notions for those of the authorities who are vested by law with such power.

"The State Commissioner of Education has the duty to supervise the enforcement of the Compulsory Education law, and the method of his enforcement is definitely stated in the statute. When it is not enforced by local boards, he is bound to act in the way the law directs him to act, and that direction is to withhold a portion of public school moneys from the city or district which wilfully omits to enforce it.

"Such action, in a proper case, can only be taken by the Commissioner 'after due notice' to the city or district, and that implies that the power of the Commissioner to order action or to penalize for inaction is one to be exercised after the city or district has had opportunity to be heard. This proceeding seeks to compel a wholesale order by the Commissioner without notice and without hearing.

"In the performance of the duty of supervision of enforcement of compulsory education the Commissioner must act not only according to the procedure of the law, but must, as to the fact of violation and the character of violation, exercise a judgment under the law.

"The intent and purpose of the Compulsory Education law was to require instruction in the specific subjects for a school term of minimum school days, and enforce attendance, subject to the exceptions of the law, during the time schools shall be in session.

"If attendance is had for the required time, subject to and within reasonable regulations of the school authorities, and instruction is adequately and appropriately given, there is a compliance with the law.

"The board of White Plains, or any other school board, and the Commissioner in their exercise of discretion in the determination that a rule, which accedes to the request of parents to excuse their children thirty minutes a week for religious instruction, constitutes an absence not amounting to irregular attendance in the fair meaning of the term, may properly give consideration for their guidance and sound judgment to the utterances of the United States Supreme Court and to the appealing weight of the following propositions:

"That the right of the parent to direct the training and nurture of the child is a fundamental right."

"That the obligations of citizenship require the promotion of a spirit of patriotic and civic service and the fostering in children of moral as well as intellectual qualities;"

"That the religious conscience, conviction and accountability, are the least dispensable foundations for good citizenship and real patriotism;"

"That moral growth and intellectual growth go hand in hand to make the essential elements of character and good citizenship,"

"That the right of the State to enforce school attendance does not mean that the mental and moral development of all children must be limited to a common mould, and that all children must be standardized;"

"That the regulation does not create a union between church and State, or teach any sectarianism in the schools, or invade the religious freedom or conscience of any individual."

"I hold that the excusing of children at the request of their parents for the period and purpose stated by a general regulation of the Board of Education of White Plains was an act within the power of said board in the exercise of its judgment and discretion; that the determination of the board that such regulating comes within the provision permitting occasional absences not amounting to irregular attendance within the fair meaning of the term was not an abuse of its discretion in that regard; that the regulation was made in accordance with and not in violation of law; that the Commissioner, in the exercise of his powers and in the discharge of his duties, has no clear right or positive duty to act contrary in the premises, and that, a discretionary power having been lawfully exercised, a mandamus order cannot issue to revoke or annul the action taken. The application is denied, with \$50 costs."

"This is to be a fight to a finish," Mr. Lewis writes, "a fight to the last bell." A fight in the courts is not his privilege but his right; yet Justice Staley's quotations from the Supreme Court of the United States in the Nebraska and Oregon cases should fall on the ear of Mr. Lewis with an ominous knell. "A fight to the last bell" is, I suppose, a figure borrowed from what Mr. W. O. McGeehan calls "the cauliflower industry," and while I cannot equal Mr. Lewis's familiarity with the prize-ring I believe that quite frequently one of the contestants fails to hear the last bell.

A PRAYER

Who am I, Lord, who dare to pray?
And yet—ah, do not turn away!

Such as I am, I come to Thee.
Such as I am, Lord. Pity me.

Accept the will that is so weak,
The love I know not how to speak,

The little, broken offering
Of all I am, of all I sing,

Of all I think, and hope, and feel—
Take all, O King! Far off I kneel

And cannot rise to go to Thee
Unless Thou comest, first, to me!

MARY DIXON THAYER.

Note and Comment

Veteran Catholic Editors

IN 1890, Francis Patrick Smith, A.M., LL.D., became editor of the Pittsburgh *Catholic* and has written editorials for it every week since. The *Catholic*, in its issue of April 15, devoted several pages to a well-deserved tribute to this journalist who, as it says, "sacrificed a business career and assured wealth to give service to Church and fellowmen." At eighty-four years of age Mr. Smith's mind is as keen as ever, though physical infirmities prevent his presence at the office of the *Catholic*, or the direction of the material activities and progress of the paper. He has been known, loved and respected by the six occupants of the See of Pittsburgh, and Bishop Boyle, its present incumbent, says of him: "In the flaming adventure of the Faith—he has had a shining part, and the days that are to come may well glow with his memories." The *Catholic* calls him "Dean of Catholic editors in the United States," which the records seem to contradict. **AMERICA** would like to mention that it has a candidate for that distinction. Mr. Thomas F. Meehan of its editorial staff began work in the Catholic editorial ranks in 1873 and has kept at it without interruption ever since. Besides contributing continuously, as its readers know, in various ways to the contents, he "stood over" the imposition of the first form of **AMERICA**, April 17, 1909; has done it for almost all the eight hundred and sixty-odd issues since—and is still on the job. The editors hope he may be there for many years to come.

Memorial to
Army Chaplains

A BRONZE tablet memorial in honor of twenty-two chaplains of the American army who died in service during the World War was unveiled at Arlington National Cemetery, on May 5. Of the twenty-two, six were Catholic priests: Fathers William F. Davitt, Colman E. O'Flaherty, Patrick P. Carey, John F. McCarthy, Timothy A. Murphy, and Herbert P. Doyle. The others belonged to eight non-Catholic denominations. The Catholic chaplains numbered 37.8 per cent. of the whole army contingent, and when Armistice Day, November 11, 1918, came, there were 1,023 of them serving on the Army, Navy and K. of C. lists with 500 more qualified and waiting commissions. Father O'Flaherty was the first to fall. He was killed at Vevy, October 17, 1918, while rescuing a wounded soldier who was lying outside the trenches. Father Davitt was the last officer of the A. E. F. to be killed in the war. A shell struck him an hour after the armistice had been declared. New York supplied the largest number of chaplains, 87; and Chicago the next, 40. Pope Benedict established the Diocese *Castrensis*, November 24, 1917, and Cardinal Hayes, then Auxiliary of New York was appointed Military Bishop in charge, which office he still retains. His vicar is Mgr. George J. Waring, who directs the military ordinariate from St. Ann's rectory, East Twelfth Street, New York.

Mgr. Waring was appointed chaplain of the 11th Cavalry of the Regular Army, in 1905, and served until 1920 when he resigned, then serving as major, to assume the duties of vicar of the ordinariate. The official necrology of the ordinariate lists 33 names of chaplains. The regular priests numbered 264 of the whole corps. Of these 62 were Jesuits; 24 Dominicans; 23 Benedictines; 21 Redemptorists and 20 Franciscans.

Representation
from Ireland

ALTOGETHER, reports the *Catholic Times*, Ireland should be fairly well represented at the Eucharistic Congress in Chicago, according to the arrangements already made. In an official party, now being formed through the Catholic Truth Society, and due to leave Cobh June 4, the Cardinal Primate is to sail, accompanied by Archbishop Harty of Cashel, Bishop McKenna of Dromore, the coadjutor bishops of Elphin and Ossory, and other members of the hierarchy, in addition to the prelates who will come by different steamers. Many of the Irish visitors are planning to participate in the ceremonies to be held in Philadelphia, in honor of the 150th anniversary of the signing of the Declaration of Independence.

The Age for
Heroism

WHAT with the approach of graduation days in our academies and high schools, there may be more than ordinary interest for many in the stimulus to ambition offered those of graduate age, by these words of the famous Jesuit Father Doncoeur:

Seventeen! That is the age for heroism, the age for whatsoever kind of vocation, the age for choosing. At seventeen, Clovis is dreaming of a great kingdom; at nineteen he overthrows the King of the Romans and lays the foundation of the Unity which is France. At seventeen, Joan of Arc is off from Domremy to Vaucouleurs; at nineteen she is dying with her mission accomplished. At seventeen Montalembert sheds tears of envy at the sight of Pitt, prime minister at twenty-four; at nineteen he is winning back liberty in France. At nineteen, Ozanam is teaching the meaning of charity over again to the old men of his time. At seventeen, you are taking the measure of yourselves, and living under the sign of Jean du Plessis and of Jacques d'Arnoux. Only the audacious will answer to the call, and if we are lucky enough to have offered our life for the triumph of the Christ we can be sure that our generation will not pass before we have lived through the great days and reconquered France from the modern pagans. I give you a rendezvous in twenty years' time: let us all be there!

There has not been wanting a tendency to minimize the seriousness of life, as they see it who address their "fellow graduates, loving parents and dear friends" in the hour when, for many, school days are ending. The message of the French Jesuit may offer such as these food for thought. And our valedictorians and their associates might profitably delve into the records of other nations than France, and find further instances to parallel those quoted of his own countrymen by Pere Doncoeur. This patriotic priest, it will be recalled, in a memorable letter to Premier Herriot, upheld the rights of the clergy who had fought and bled for France.

Literature

The Art of the Novel

HENRY BORDEAUX
de l'Académie française

(This is the sixteenth of a series by eminent novelists dealing with the novel. Copyright, 1926, by The American Press.)

TELL me a nursery tale," said La Fontaine, "and I shall have pleasure exceeding great." From the time that his mind first wakes to the realization of his surroundings, man has always sought to add to the visible world of reality an imaginary world of illusion, of mirage, of life, disregards the precepts of Christian morality—wonderful fairyland, which he creates from his own little head with the spontaneity of a great artist. With charming ease he turns a stick into a horse, from a stone he makes a house, and from a flower a forest. Do not cast doubts on his day-dream; he will only laugh at your ignorance, and rightly.

In all ages, and at all times, men have need of hearing the story of human life, of its feelings, its passions, its customs, of all that links one generation to another. The Greeks were inspired by the "Iliad" and the "Odyssey." The Middle Ages were roused to enthusiasm by the *Chansons de geste*, by the cycle of Charlemagne, by the adventures of the Knights of the Round Table. In the villages, late at night, the circle draws around an old shepherd who relates his tales of romance and adventure. In the cities, people read novels. And why do they read novels? Is it for the pleasure of getting away from reality, or is it for the pleasure of entering into it, or is it for some other reason?

The novel of imagination—and there are many splendid ones, Stevenson's for example—takes the reader out of his habitual surroundings into a new world, far away and strange. The novel of manners, the analytical novel, on the contrary, leads him to a better understanding of the narrow circle in which his own life is held prisoner, and which familiarity or a lack of reflection has prevented him from comprehending or appreciating to its depths. René Boylesve has aptly defined the novel, in the preface to "Madeleine jeune femme," as "an invitation to reflect honestly upon life, profoundly if possible, even though it be in bitterness and trouble." Leon Daudet also explained the novelist's calling: "The artists have their own mission; it is not that of soldiers, nor of priests, nor of professors and judges, but it is none the less worthy and useful than theirs. Artists give to life, to all life, its intensity, its charm and its value. They do not make men brothers—an impossible thing—they make them merely relations in the realm of emotions, and this relationship is sharp, miraculous and without a limited purpose to increase 'indirectly' the sum total of goodness and joy on the earth. They give breadth to the heavens and solidity to dreams."

In the two foregoing definitions we perceive, as it were, the two pillars which support the temple of the novel: the

sense of truth in which the reader recognizes himself and other real things, and that of poetry from which is born a love of life and human sympathy.

In speaking of truth in novels, the eminent professor, Gaston Pâris, made an impressive statement about fidelity to truth in the opening lecture of his course in literature at the Collège de France. Every novelist should be ready to subscribe to this statement about truth. The novelist has no right to distort the truth, however noble his purpose. If he describes contemporary manners—and very often novelists are the best historians of private life—he must not travesty them. He is required then, in the name of morality, to make an impossible sacrifice when he is asked to make life honey-sweet; surely you do not ask an artist to tell a lie. But this objective truth runs the risk of being distorted when seen from the personal angle; it is made up only of the appearances offered by reality. Ferdinand Brunetière explained this many years ago in his comprehensive study on the "Literary Movement of the Nineteenth Century," when he insisted that "art and life must mingle together under pain of ceasing to exist, lest art become balderdash, and life only a function of animality. If it is necessary that they must be blended, it is also necessary, in the second place, that art should be an imitation of nature and life. . . . In the third place, it is necessary that this imitation of nature and life, too frequently attempted by our naturalists in a spirit of pride and irony, should be made in a spirit of kindness, not to say of charity. . . ." This spirit of kindness, and even charitableness, is lacking in our naturalistic school, in a Zola, in a Guy de Maupassant. On the other hand, it gives charm to the novels of Dickens and Alphonse Daudet.

The novel, according to a remark of Stendhal, is truly a mirror held up along the highways. But this mirror ought to show, behind that which it reflects, that which it does not reflect and which art divines. There is a reverse side to everything. The universe is a mystery to which man is always seeking a solution. Where is the solution to be found? Saint Paul said that the world is a system of invisible things visibly manifested. And Massillon: "The whole visible world is made only for an eternal day where nothing more will change. All that we see is merely the symbol and the promise of invisible things . . . God works in time, but for eternity."

If the art of the novel is sounded to its depths, as, for instance, in Flaubert's "Madame Bovary," as in Sainte-Beuve's "Volupté," as in Alphonse Daudet's "Sapho," far from contradicting Christian morality, it will pay morality an indirect tribute. Study society from top to bottom and you will continually find examples of a phenomenon which, by dint of repetition, assumes the importance of a law; every time that a man, in the course of life, disregards the precepts of Christian morality—and many unbelievers do not disregard them, just as many believers do disregard them, so contradictory is human weakness—he invariably causes disorder, it may be in his own individual life, it may be in the social system. We

the novelists, who work in material still warm and living, are in perfect agreement with historians who work in material that has been cooled. This disorder sometimes will not manifest itself immediately. As in certain diseases in which the symptoms reveal themselves slowly or induce long illness, this disorder shoulders imperceptibly under an appearance of peace and happiness. Suddenly it breaks out, irresistibly and frightfully; and people go on persisting, consciously or unwittingly blind, in seeking more superficial causes for it. "We are witnesses," once wrote Paul Bourget to me "who are not forbidden to trace things to their causes."

The first novelist who was bold enough to search back for causes was Balzac, the leader of us all. In the preface to his complete works, with one sharp ray of a searchlight he illuminated the meaning of his observation on life when he said: "By attentively studying the tableau of society, moulded, so to say, from real life, *with all its good and all its evil*, we learn the lesson that if thought, or passion—which includes both thought and emotion—is the element which makes society, it is also the element which destroys society. In this respect social life resembles individual life. We do not give credit to peoples for great age except in showing their vitality. Therefore, education, at any rate that given by religious bodies, is a chief factor in the existence of nations. It is, in fact, the only means capable of diminishing evil and of increasing the sum total of good in society. Thought, the root of evil, as well as of good, may be supplied, dominated, directed *only* by religion. The single religion possible is Christianity, it has created modern nations and it will preserve them." Again, as I said in "Le Médecin de campagne," "Christianity, and above all Catholicism, having a complete system capable of repressing man's depraved tendencies, is the greatest element of the social order." This is the testimony that Véronique Graslin renders to it in "Le Curé de village," when on her death-bed she insists upon making a public confession and acknowledging before everyone present, including her servant, that she, an old woman, who had been so highly respected was, in reality, nothing less than a criminal. It is the same tribute that Doctor Benassis pays in "Le Médecin de campagne," when unbridled passion might have strangled him.

But there is another Catholic source of power, even more mysterious, that stresses the union of the living with the dead. I refer to the mutual sharing of merits and to the communion of saints. Man is never isolated; he is upheld, he is surrounded on every side, he has no right to despair. In one of his shorter masterpieces, "L'Echéance," Paul Bourget points out that this transference of merits is the full explanation of family traditions, it is at the base of every explanation and justification of family life. For every moral law has a social repercussion, and society is made up of families, not of isolated individuals. Do you recall the subject of "L'Echéance"? A young doctor, brilliantly gifted, suddenly learns that his education has been received at the price of a theft, that his parents, blinded by their love for him, have embezzled

an inheritance in order to give him a fitting education, which, they hoped, would be conducive to his happiness. The true heir is dead. How can the young man repair the injustice by which he has benefited? Henceforth, what shall be the purpose of his life? He resolves to devote himself to the betterment of his fellow-men, to the love of the neighbor and to charity; he will *merit* for his father and mother. Thus he will gain interior peace and a clear conscience. The family, then, is the chief image, the visible image of the communion of saints in the sense understood by the Church; the merits gained by past generations protect and shield the present ones and even the errors of those past can be expiated and repaired by the virtues of others.

For errors can be redeemed. There is someone who redeems them. It is precisely the under side of this world eaten by leprosy that can be wrested from evil and be made to live.

The novel, then, will have both truth and poetry; truth, that is the search for the elemental causes which underlie the surface of events; poetry, that is the love of life and of our fellow-men.

REVIEWS

The Mind. By JOHN X. PYNE, S.J. New York: Benziger Brothers. \$2.00.

Scholastic philosophy, certainly, has truth, logic, reasonableness and the testimony of long generations. But it has lacked competent expositors to recommend it to the English speaking world. With the advance of this century, however, the lacuna in the libraries is being filled, and the number of volumes dealing with the Scholastic system is happily increasing. Father Pyne has put scholastic psychology into plain English and has adapted it to modern conditions and scholarship. He has written a textbook for the elderly arm-chair philosopher and a readable adventure-book for the collegian in the class-room. Of the doctrines contained in his volume, it is merely required to state that they are the accepted teachings of Catholic philosophy on propositions clearly defined and the sanest views on disputed points. Many of his statements are open to discussion but scarcely any of them to complete disagreement. His method of presentation differs from that commonly followed; in this, he is not only justified but is to be commended. Usually, the modern psychologist treats first of the operations of the soul and from these advances to the discussion of the soul itself. Father Pyne, basing his reversal of this arrangement on good psychology, sound pedagogy and long experience, first explains the "mind" and then more satisfactorily goes on to the exploration of phenomenal psychology in the sensuous and the rational orders. The four parts into which the book is divided, as well as the many subdivisions of these parts, are logical and well-conceived. The word "mind," as used above, is an example of another commendable quality in the book, that of translating a technical scholastic term into a modern-English equivalent. The subject is handled with mastery, the exposition is both popular and scholarly.

F. X. T.

Edgar Allan Poe. A Study in Genius. By JOSEPH WOOD KRUTCH. New York: Alfred A. Knopf. \$3.00.

The fascinating Mr. Dick in "David Copperfield" might have been an acceptable historian but for his monomania; he had to drag King Charles's head into everything. Mr. Krutch in many respects is an acceptable biographer. He has gone to original sources for his study of Poe; he has manipulated those sources

with intelligence and discernment; he knows how to write. But he has a monomania, too, King Charles's head in his case being recent theories in abnormal psychology. The figure of Poe which emerges from this study is in plain English an irresponsible freak, rather less human and considerably less efficient than a Robot. "The forces which wrecked his life wrote his works," Mr. Krutch tells us of Poe; and to fit that formula every fact in Poe's life and every factor in Poe's complex psychology is twisted and shaped and strained. The *reductio ad absurdum* is reached when we are solemnly assured that Poe's sexual chastity is a manifestation of abnormality. The whole thing is about as diverting as a little book published some years ago wherein the author contended that Poe's poems from first to last constitute a cycle of obscenity and eroticism. With this significant limitation, Mr. Krutch's volume is a valuable and even an important book. To the novice it would be misleading and perhaps nugatory; but to the man who knows Poe and human nature and who derives inspiration from a fresh viewpoint however alien to his own, the work should prove helpful and significant.

B. L.

Prophets, Priests and Publicans. By J. P. ARENDZEN. St. Louis: B. Herder Book Co. \$2.00.

A more accurate description of the contents of this splendid contribution to the Scriptural library is that given in the subtitle, "Character Sketches and Problems from the Gospels." While the "problems" are not excluded from the larger portion devoted to "character sketches," they are treated at greater length in the first four chapters. Dr. Arendzen's first problem is that of the Petrine text (Matt. xvi. 17-19) which has caused such worry to non-Catholic scholars. His arguments in favor of the authenticity of this text are as brilliantly marshaled as are his castigations of the pseudo-critics who reject it. His second problem is that of the concluding verses in the last chapter of St. Mark; in this, he proposes a credible solution but with caution. In the two following papers, he tests the accuracy of St. Luke, especially in the third chapter, and proves that St. John did not die in Jerusalem with his brother, St. James. Apart from the scholarship of these chapters, the greatest value for the ordinary reader will come from the wide range of historical and scriptural data contained in the chapters headed "New Testament Times." After reading these pages in which Dr. Arendzen summarizes mostly all that may be known of the Scribes and the Pharisees, of the Sadducees and the Publicans, of the Samaritans, of those who in some way or another were instrumental in bringing about the death of Christ, one can interpret better the Gospel narrative because of a greater understanding of the forces that were active in the time of the Saviour. This volume is a companion to the author's earlier work, "The Gospels, Fact, Myth or Legend?"

G. P. L.

Last Essays. By JOSEPH CONRAD. New York: Doubleday Page and Co. \$2.00.

Those who do not realize that Joseph Conrad had a gift of whimsical humor and of gracious playfulness may discover it for themselves in this little book of his last collected writings. The grimness and tragedy of life on the sea are almost too prominent in his great creative works. The tenderness and the lightness of his rich mind are more apparent in these fugitive pieces. In all, there are some twenty particles garnered in this late harvest which Richard Curle offers. They are as varied in their importance as they are in subject. More than half of them, the "Congo Diary," the letters to the newspapers, "Memorandum," for example, might better have been left for biographers to assimilate into Conrad's life story. Such pieces dilute the admiration felt for the real Conrad who writes "Geography and Some Explorers" or "Christmas Day at Sea." Though the essays dealing with the sea in the early pages of the book, are more distinctive of Conrad the sailor, such an article as that on Galsworthy, and even more that on Stephen Crane are typical of Conrad the seeker after the perfect

style. Because of its personal narrative, "Stephen Crane" illuminates the characters of these two figures who have become so intensely interesting to the present literary generation. Had Conrad taken more frequent "rests" from his romantic writings for the composition of lighter essays, his fame would undoubtedly be as great in the genre of the essay as it is in that of the novel.

F. X. T.

BOOKS AND AUTHORS

Fiction for Boys.—The best recommendation of "Dorset's Twister" (Appleton. \$1.75), is to state that it maintains the highest standard both in plot and character of William Heyliger's other stories for boys. In a baseball background it analyzes the problem the high-school boy must face whose way is paid through school because of athletic prowess. Clay Randall and Dwight Nixon make a great pair whose chummy relations create an intense situation. Both are real sports.

With the publication of "Hoi-ah!" (Benziger. \$1.25), by Irving T. McDonald, a new writer of stories of the Finn type for Catholic boys makes his debut. Andy Carroll's first year at Holy Cross which furnishes the material for "Hoi-ah!" is plentiful in interesting episodes and well seasoned with games, adventures and even mystery. The boy reader will meet heroes after his own heart. Adults will glean from the story something of the beauty and grandeur of education in a Catholic atmosphere.

Ralph Henry Barbour handles the same theme of true sportsmanship in "The Winning Year" (Appleton. \$1.75), though it is rather an incident in the many phases of school life that make up the story. A mysterious adventure that occupies the leading characters between their games and that has plenty of humorous coloring, adds interest. "Ace" Brule is the sort of boy one likes to know and Henry and Mrs. Benson make a charming couple.

In fiction form Henry A. Shute has written some pages of his autobiography which he calls "Plupy, Beany and Pewt" (Dorance. \$2.00), the first of the three characters being himself. It is a little too sophisticated for small boys with whose antics it deals and a little too puerile for adults. One marvels at the "poetry" he wrote way back in the 'sixties and cultured parents who choose reading for their little ones will wish that the profanity and some rather unpleasant details in "The Pig Business" be eliminated.

Aspects of History.—In an endeavor to redress a great national wrong Edward Thompson has boldly written "The Other Side of the Story" (Harcourt, Brace. \$1.50). Himself an Englishman, his reading and his acquaintance with the strained relations between India and the mother-country have led him to conclude that a new orientation in the histories of India is long overdue and that if Great Britain has any self-respect she will soon expunge, at least from her textbooks, the very partial accounts of the Mutiny of 1857. He believes that at the base of the recent restlessness in Northern India is the remembrance of this cruel injustice and the galling recognition that Indian pupils are still forced to submit to the humiliation of having their forefathers and countrymen grossly misrepresented in their school books. The book is bound to provoke caustic comment from those who love Great Britain more than they love truth.

"Toward The Flame" (Doran. \$2.00), by Hervey Allen, is a record of the fighting from the Marne to the Vesle during July and August, 1918. It is a plain story of the American fighting around Château Thierry and Fismes. Appearing after the war has lost its reading grip this diary still has a lot to say for itself. It shows modern warfare as it is, the grim task of killing or getting killed. Suffering, hardship, hunger, cruelty, bravery, cowardice, run through the pages. It is war as soldiers know it, not as it appears in poetry books.

In 1923 Earl Rossman made a rather unique trip to the Arctic.

He went into the country of the Eskimo not as an explorer or with any scientific interest but to photograph Eskimo life for the screen. The log of the trip in which Hollywood invaded the frozen North has been published in "Black Sunlight" (American Branch, Oxford University Press, \$1.75), to which Vilhjalmur Stefansson, the well known explorer writes the Introduction. Naturally enough much of the trip was dull and uneventful but there are some pages in the log which are as exciting as any book of adventure.

For the Soul.—For the purpose of providing spiritual food for devotees of the Eucharist, Rosalie Marie Levy has compiled in "Heart Talks With Jesus" (New York: 14 East Twenty-ninth Street. \$1.00), a copious and varied collection, mostly in verse, of devotional prayers to the Blessed Sacrament. The material makes no pretense at originality; drawn from many sources it is arranged for moments of prayer before the tabernacle or in private. Its binding is more than ordinarily fine and its size makes it a handy prayer-book for men as well as women. It will recommend itself especially to frequent communicants, the sick, and those who are accustomed to visiting the Blessed Sacrament.

Selected from the spiritual writings of Saint Alphonsus, "Meditations and Readings" (Herder. \$2.00), offer copious choice thoughts for the time of prayer or spiritual reading. Volume two, part one, covers the period from Sexagesima to Easter, dealing in great part with the mysteries of the sacred Passion. The meditations are practical and the readings timely though one would wish that the editor, John Baptist Coyle, C.S.S.R., had taken more advantage of recent critical history in the readings about the Saints.

Extracts from the writings of the Little Flower make up "The Spirit of Saint Thérèse de l'Enfant-Jésus" (Kenedy. \$1.80), translated at the Carmel of Kilmacud, Stillorgan, County Dublin, from a French compilation written in 1923. In four chapters it illustrates the Saint's love for God and its practice in the various virtues.

The first volume of a new translation of the spiritual works of Abbot Blosius has been published by Bertrand A. Wilberforce, O.P. "A Book of Spiritual Instruction" (Benziger. \$1.25), is mainly concerned with union with God and the means to its attainment. The preface by the translator is a provoking essay on some phases of mystical theology.

Dom S. Louismet, O.S.B., treats of the contemplation of the Most Holy Trinity in the seventh of the series of his well known books on mysticism. "The Burning Bush" (Kenedy. \$2.00), aims to introduce the reader to dealing lovingly with God in the secret of one's own heart. Its three sections view God in Himself, in His works and in the heart of the mystic.

French Religious Works.—A sketch of the life of "Marie de Saint-Pierre" has been issued in pamphlet form by Beauchesne (Paris. 1 fr.). This pious nun who passed away in 1924 was the Foundress of the Congregation of the Sacred Heart of Jesus, of Montmartre, whose chief object is adoring the Blessed Sacrament.—P. Victor Couty, S. J. has compiled "Vie et Lettres de Soeur Emilie" (Louvain: Desbarax. 6 fr.), a modern mystic.—From Tequi (Paris) the following brochures have recently come: "La Fête Spéciale de Jésus-Christ Roi" (1,50 fr.), by R. P. Edward Hugon, O. P.; "La Cinquantenaire de l'Institut Catholique de Paris" (2,50 fr.), being the discourse pronounced by Mgr. Tissier at the solemn thanksgiving ceremony commemorating that event, November 24, 1925; "Les Savants sont-ils des Croyants?" (5 fr.), a spirited little dialogue, by Jules Riche; "Amour et Souffrance" (3 fr.), a treatise on the problem of human suffering by Joseph Vernhes, P.S.S.; "L'Apostolat Missionnaire de la France" (7 fr.), a series of conferences held at the Catholic Institute of Paris; and "Immortalité" (7 fr.), by Th. Mainage.

Selma. Common of Angels. Odtaa. The Dark Tower. Ordeal by Marriage. The Chip and the Block. Cover Charge.

Isabel C. Clarke's "Selma" (Benziger, \$2.00), is the story of a girl who marries in haste, and pays the proverbial long and relentless penalty for her impetuous step. Years of poverty and humiliation as the wife of an impoverished minister are relieved only by the joy she finds in her children. But surroundings change before the tale is told, and the reader leaves Selma enjoying, later in life, what might have been her portion earlier. The ever-increasing number of Miss Clarke's readers will find in her latest work fresh proof of her power to stress the appeal of Catholicism without making her observations obtrusive.

A delightful Catholic atmosphere adds charm to the love story of Gil Mallory and Barbara Lacy with which the girl's religion plays queer pranks and which is the burden of "Common of Angels" (Appleton, \$2.00). With unusual emphasis Dorothy à Becket Terrell portrays the Catholic teaching on mixed marriages and on divorce. At the same time she enfolds a fascinating plot and does some excellent characterization. Hers is a novel of quality well worth reading from every angle. It is modern without sordidness, religious without affectation, passionate without sentimentality.

Even while writing prose John Masefield is a poet, and in beautiful English he has written a thrilling story of a South American revolution in "Odtaa" (Macmillan, \$2.00). A young Englishman finds himself a stranger in a land divided against itself. Inspired by love for a girl he tries to reach the leader of the White side which is at grips with the Reds. His experiences in a tropical jungle with Indians, adventurers and warring natives reach dramatic heights.

An eerie feeling creeps over the reader as he follows the abnormal career of Alaric Grosmont in "The Dark Tower" (Knopf, \$2.50), by Francis Brett Young. A strange soul he was, as much a recluse in the city as he was in the lonely tower-room and on the deserted mountain ledges where he fought his wild emotions. This tale is pitched on the shrill key of poignancy; it is unreal, but still it is sincere and moving. Mr. Young is a craftsman of power and a poet. He should correct his tendency to make stupid references to Catholic matters, even though they are placed on the lips of characters who are so abnormal that they are insane.

There may not be the quality of permanence in "Ordeal by Marriage" (Doran, \$2.00), by Concordia Merrel; as an ephemeral romance, however, one that breathes life and cheer into an hour of leisure, it takes high rank. Duan is a wit and a waster; Jane is efficient and frigid. So it seems. The test of both was marriage, which, it may be noted in passing, is not regarded as an extremely serious affair. The wheels of life revolve, with rare good humor in this romance, and Duan becomes a real man while Joan plays the jester.

One artist in a family is quite unendurable; two artists, especially if they are father and son, if they are both egotists and poseurs, if they are intellectually proud, are more than enough for a tragedy. E. M. Delafield has contrasted two such insufferable people in her interesting story, "The Chip and the Block" (Harper, \$2.00). The plot might well have been welded into a more solid whole; the ending might have been made into more than an abrupt stop; the incidents need not have been developed for themselves alone. Despite these, the fortunes of the Ellery family make attractive reading.

It is quite evident that Cornell Woolrich writes his "Cover Charge" (Boni and Liveright, \$2.00), with the purpose of shocking the Puritan in all of us. He quite succeeds, unfortunately, in his narrative of inane revelry and witless people. The writing is as artificial as are the characters. However, the one who reads the book to be shocked will be disappointed that he is not shocked more.

Communications

(The editors are not responsible for opinions expressed in this department)

Remember the Altar Boy

To the Editor of AMERICA:

During the coming Eucharistic Congress at Chicago many thousands of Masses will be said. Doubtless the efficient leaders of the committee in charge have considered the altar-boy question.

But apart from that, the many priests who are to attend the Congress, especially those from large city parishes, have under their charge certain altar boys who have distinguished themselves over a long period of time by faithful service of the Eucharistic King. Would it not be most fitting to reward such boys by taking them to enjoy the great event, to serve Masses at the event, and to share in its countless graces?

It is an event of a life time. The expense will not be so much. The lads can easily serve in various ways, at least they will not be in the way. It seems to me that the Eucharistic King will be most pleased to welcome His boys when He is being honored in a very special manner.

New York.

R. M. D.

Welcomes Bark of Any Honest Critic

To the Editor of AMERICA:

Some few weeks ago a certain Kavanagh delivered himself of an opinion on the eminent Mr. Belloc and was immediately hit on the head by four billy clubs.

The critics, obviously, wished Mr. Kavanagh to join in the Anglo-Catholic paean to the great English scholar, but the renegade Kavanagh simply affirmed: "He gives me a pain in the neck." I admit it was disconcerting, but nothing can be done about it. You cannot be indignant that he should have a pain in the neck.

One critic even took a side-jab at AMERICA for printing Kavanagh's letter. In defense of AMERICA, and to offer myself as a fresh broadside for the javelins, I advance this reflection.

If AMERICA and the other Catholic publications in general were to "waste-basket" every opinion that challenged the accepted opinion among Catholics what a saltless literature we would soon have! I myself am "fed up" on this Catholic log-rolling and I welcome the bark of any critic, so long as he is honest.

St. Louis.

GEORGE J. AHERBY.

Our Catholic Mission and Catholic Dailies

To the Editor of AMERICA:

As a comparative newcomer in the Catholic Church, and also as a publicity man, I have been deeply interested in the letters which have been appearing in your valuable Review about a Catholic daily. Without question, a Catholic daily, which is also a real newspaper, is one of the major needs of the Catholic body in this country today. For such a daily to come into existence, and to live, the first requirement, it seems to me, is the man who will be its guiding spirit. Given the right man, the paper will be a reality, but not before.

As yet the man has not appeared upon the horizon. When he does appear, he should be found to be one who understands that American principles are Catholic principles applied to government, and who will be able to relate the events of today in America to the eternal principles of the Catholic Church. Thus he will serve, or even appear to serve, no racial group in America, understanding fully that the Catholic Church is neither a national nor an international organization, but a supra-national organism, capable of teaching her divinely scientific Truth to the cultured and the learned, as well as to the poor and the humble.

Such a publicist will understand that Americans do not lose anything of their Americanism when they accept the sweet yoke of the discipline of Christ's Church, but rather that they enter into the fulness of their heritage, by becoming faithful sons and daughters of the historic Church whose principles of just government are written into their Declaration of Independence.

When we see the forces of the world, the flesh and the devil, concentrating here in America for an unusual test of strength, as they are doing now, we realize in some measure, the mighty task before the Catholic body. It is nothing less than to save America from the tides of modern paganism. What a glorious task for every Catholic to share in. And in this task the Catholic daily should do valiant duty.

Boston.

WILLIAM E. KERRISH.

A Forgotten Document

To the Editor of AMERICA:

The editorial "Army and Navy Chaplains," in your issue of April 17, quotes two authorities in support of its argument against the American Association for the Advancement of Atheism, *vis.:* (1) the ruling of the Supreme Court in *Vidal vs. Girard's Executors*, and (2) Cooley's "Constitutional Limitations." Allow me to mention a third authority which, it seems to me, should now and forever give the quietus to such atheistic movements as that which recently sought an injunction to prevent payment of salary to army and navy chaplains.

When I was lecturing on political economy at Georgetown University some twenty-five years ago, I had the good fortune to discover a splendid "Opinion" of Associate Judge David Brewer, concurred in by the whole Supreme Court, including Chief Justice Fuller. It was in refutation of a contention by the American Federation of Labor that the fact of bringing some English divines to speak in Divinity Church, New York (I think in 1870), was unlawful, as being contract labor. After denying this contention to be applicable in the case, Justice Brewer established the two following propositions:

1—This is a Christian nation: Columbus, the first Constitutions of the States, the behavior of the people, etc.

2—This Government has never interfered with religion; a historic fact.

It is, I repeat, a splendid "Opinion," rather lengthy—it took me three hours to copy it from the "Records of the Supreme Court," but it was worth the trouble. It should extirpate bigotry. Unfortunately this splendid document is little, if at all, known today. It should reduce to silence all our big and small Burbanks for all time.

Denver.

ALOYS. BRUCKER, S.J.

Catholic Social Inaction

To the Editor of AMERICA:

In your editorial "Misled Labor" in the April 3 issue of AMERICA, when you asked: "Are our Catholic societies and Catholic leaders doing what is incumbent upon them?" you touched, I think, the fundamental fault of our Catholic social activity—our inaction.

We have often lamented the poverty, low wages, and other misfortunes of the workingman, but what real effort have we ever made effectively to remedy them? We have readily condemned Socialism and other subversive political and social systems, but have we shown as much zeal in initiating and promoting measures of our own as the Socialist has shown in forwarding his ideas?

The workingman can be certain that any measures of his based on unsound principles will receive our condemnation and general opposition. Is he just as certain that measures for his benefit which are based on sound principles will receive our commendation and general support? Is he justified in feeling that most of us notice him only when we condemn?

It was a praiseworthy work and our duty to oppose Socialism,

but a duty that cost us little to perform. The opponents of Socialism represented the power and wealth of the country while the Socialists counted a small and weak minority. In condemning them we have only swelled the general chorus. On the other hand had we attempted to introduce reforms based on the principles which Pope Leo XIII laid down, we would have met a determined resistance and have brought the storm of condemnations on our own heads. But we would have given an eloquent refutation to those who say that the Church is indifferent to conditions among the poor and oppressed provided that the power of the ruling classes is not threatened.

The late Father Plater, the famous English Jesuit and social worker, used to recommend opposing Socialists by "going them one better." Are we to see in editorials such as yours, and in the increasing activity of Catholic sociologists the dawn of the "one better" era of American Catholic social action?

Saint Louis.

L. C. BROWN, S.J.

Primo De Rivera and the Spanish Clergy

To the Editor of AMERICA:

In the Chronicle of your issue of April 3 you carry the report of an interview of Primo de Rivera, President of the Spanish Directory, with the correspondent of the Madrid Catholic daily *El Debate*. As it stands it is liable to be misleading to American Catholics, to say nothing of non-Catholics, unused as we are to conditions such as exist in Spain.

Primo de Rivera has done a number of good things since he assumed the reins of government in Spain; but he also has his limitations. One of these seems to be an ignorance of history, for how can he otherwise speak so coldly of the Spanish Government's duty to the clergy? To understand this it is necessary to know something of the origin of the present system of State support of the clergy.

Up until the revolutionary period of Spain's history in the last century the Spanish Catholics provided for their clergy in the same way "as the Catholics of other countries," namely, by foundations and alms; the latter going under the name of tithes. But in that heyday of modernization a new system was thought out, or rather taken over from their neighbors across the Pyrenees. All the property of the Church was sequestered by the Government "for the benefit of the nation," and in place of the revenues accruing from this property State support was provided. Moreover the tithes were to be taken up with the other taxes. Powerless to resist, the Holy See assented to this arrangement and a Concordat was made, which became an integral part of Spanish law.

This might seem a very good system; but it must be remembered that the scale of salaries to be paid the clergy (only the secular clergy received anything, though the Religious had also been despoiled of their property) was last determined in the year 1859. Since then the cost of living has soared in Spain as elsewhere. The result is that many priests are trying to exist on less than \$100 a year and the highest paid do not receive more than \$500. Out of these pittances, moreover, they often have to provide for the necessities of their churches. Is there not, then, some reason to expect a readjustment of clerical compensation? This is especially true when a raise in the salaries of the clergy is not a bounty of the Spanish Government but a mere act of partial justice for the robbery perpetrated seventy-five years ago.

Finally, suppose that the Catholics of Spain did begin to "improve the situation prevailing in their churches and the living conditions of their priests, just as is being done by Catholics of other countries," what guarantee have they that when these funds become sufficient decently to support their clergy they will not again be sequestered by an anti-Catholic Government? That is the difference between Spain and the United States.

Granite, Md.

P. H. YANCEY, S.J.